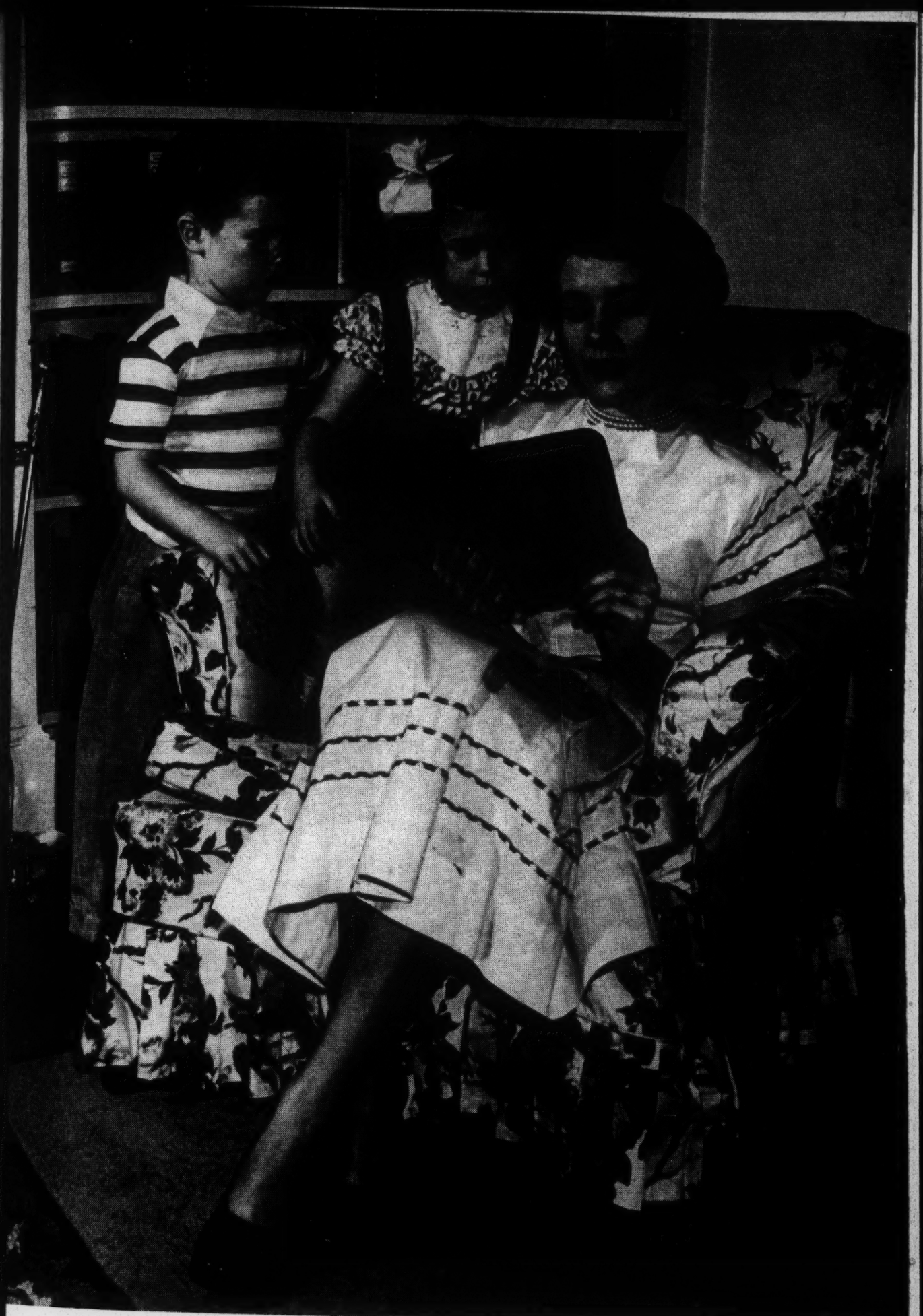

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ial Emphasis — Medical Missions

MAY, 1952

OMEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
Eastview Drive, R. F. D. 3
Allison Park, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: Mrs. R. R. STEWART, Rawalpindi, Pakistan-India.
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Editor Emeritus: MRS. JOHN P. WHITE, 344 Fourteenth Street, Santa Monica, California

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"We touch Him in Life's throng and press, and we are whole again."

"And he sent them to preach the kingdom of God, and to heal the sick."

AT EVEN ERE THE SUN WAS SET

At even ere the sun was set,
The sick, O Lord, around Thee lay;
O, in what divers pains they met!
O, with what joy they went away!

Once more 'tis eventide, and we
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well;
And some have lost the love they had.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

O Saviour Christ, Thou too art Man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide;

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

—*Henry Twells*, 1868

(This poem is used with song tune "Angelus, L. M.")

Thumb Nail Quotables About Our Mission Hospitals

INDIA-PAKISTAN

The Memorial Hospital, Sialkot: Opened 1888 by Maria White, M.D. Named "Memorial" in honor of missionaries who had died in service. Originally for women and children, but soon to be a General Hospital.

Good Samaritan Hospital, Jhelum: Began in 1890 as dispensary for women and children. First hospital building opened 1896 with Sophia Johnson, M.D., in charge.

The Mary B. Reid Hospital, Sargodha: Opened 1907 as general hospital under Dr. M. M. Brown. Named in honor of the first foreign secretary of the Women's Board who served from 1886 to 1904, and who made the initial gift for the building. In 1914 taken over by WGMS for women and children.

Taxila Hospital, Taxila: Erected 1921. First missionary doctors in charge were John Gregory Martin, M.D., and Albert J. Jongewaard, M.D. Strategic location, especially noteworthy for surgical work.

EGYPT

Assiut Hospital: Opened 1891 by L. M. Henry, M.D. Ministers to great numbers in Upper Egypt. Leper clinic. Nurses' Training School.

Tanta Hospital: Established 1896 for women and children, by Anna B. Watson, M.D., and Caroline C. Lawrence, M.D. Later enlarged into general hospital. Named for Miss Martha J. McKown, pioneer missionary to Egypt.

Medical Work, 1951—*Egypt*

	Assiut	Tanta	Cairo Child-Welfare	Total
Foreign Physicians	3	3	—	6
Foreign Nurses and Others	11	9	1	21
Total Foreign Staff	14	12	1	27
Native Physicians	2	4	—	6
Native Nurses and Others	71	108	7	186
Total Native Staff	73	112	7	192
Hospitals	1	1	—	2
Dispensaries	3	1	1	5
Beds in Hospitals	150	175	—	325
Patients in Hospitals	4,470	2,870	—	7,340
Patients in Dispensaries	16,287	7,300	6,800	29,667
Total Patients	20,757	10,170	6,800	37,007
Operations	817	1,390	—	2,207

ETHIOPIA

Jean R. Orr Memorial Hospital: Built 1930 as gift from First U.P. Church of N. S., Pittsburgh, Pa., as a memorial to Mrs. J. Alvin Orr, wife of pastor. Dr. Joseph S. Maxwell first physician at this hospital in Sayo, Ethiopia.

A PRAYER FOR MEDICAL WORKERS

Father of our Lord Jesus, who bade his disciples preach the Gospel and heal the sick, bless with thy heavenly benediction the doctors, nurses, hospital evangelists and assistants, the social workers and health visitors, and all others who minister in thy name to the sick and the suffering. Stretch forth thy hand to save and to heal, to comfort and sustain, to protect and enlighten, both them and those to whom they minister. Give them strength and joy day by day for their work. Bless the preaching of thy Gospel to all the sick and their friends and relatives, that they may know thee as the healer of their bodies and their souls. Grant that all our ministry of healing may show forth thy love and hasten the coming of thy kingdom. We ask it in the name of Jesus the Great Physician. Amen.

B. Chone Oliver, M.D.

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXV May, 1952 No. 9

Year's Theme:
THE BIBLE and MISSIONS

"But what was the use of educating the people who kept dying on your hands, and how can you take away witch doctors and not substitute scientific medicine? So they became doctors. Hospitals and clinics were established.

So They Became Doctors

The Sacredness of Human Life

Long ago Plato said, "This is the great error of our day in the treatment of the human body that physicians separate the soul from the body."

Jesus did not separate them. He was concerned about the whole of life—human and divine, body and soul, mind and spirit. He cured many who were physically ill. He bound up deep soul wounds made by sin. He even restored the breath of life after it had taken leave of the body. The sanctity of human life is evident in his miracles and teachings.

The body is a part of human life. But it is not all. It is the instrument of the soul and mind. "Life is more than meat, and the body more than raiment." Or, with these words of Jesus, note Paul's conclusion: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Some contend that the body is sacred because it has a soul. What a world of difference when we say instead, "The soul has a body." Man is a spiritual being dwelling for a time in a material body. Time and the strain of daily living wear out the body to the point of physical death. But the real life is indestructibly sacred; it is for eternity.

Believers in the sanctity of human life shrink from suicide, murder, and needless physical suffering induced by the wrong use of the human body. Medical Missions grew out of the Christian concern for the whole of life. The difference from other types of mission work is not in aim, only in method. Specifically, Medical Missions "manifests the Spirit of Christ through relief of physical suffering while offering patients a knowledge of God in Christ."

In the non-Christian world of unrelieved suffering and sin, our United Presbyterian medical mission work is "preventive, curative, redemptive and instructive." Let us learn about it in the pages that follow an informative article on "Medicine in the Bible."

Medicine In The Bible

By OSCAR W. BETHEA, M.D.

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine,
Or lonely, thronging friends I find therein.

—Amos R. Wells

THE Bible contains much about sickness and death. It records many miracles of healing. But instances of the actual mention of physicians or of medicine are few and far between. I shall give in this brief discussion all of these that I have been able to find with the help of many study aids.

While worthless as a text on treatment, it is the greatest work on prophylaxis ever given to man. If followed, there would be little need for the rest of medicine.

When Jacob and his 66 descendants joined Joseph in Egypt, they entered a country that had reached a high state of medical development. The practice of the healing art was divided into specialties, such as surgery, medicine, ophthalmology, etc., very much as we have it today. Their development in materia medica is shown by the fact that Ebers Papyrus, which was probably written while Moses was feeding the flocks of Jethro in the valleys of Midian, mentions over seven hundred remedial agents. While most of these were worthless, some of them had actual therapeutic value. Israel learned much that was good during the sojourn in Egypt, and much that had to be forgotten.

Our first glimpse of a physician in the Bible is in Genesis 50:2, where we are told that Joseph had his physicians to embalm the body of his father, Jacob. The Egyptians believed in the transmigration of the soul, and that eventually the soul would return to inhabit the original body. Therefore, it was so essential that the body be preserved that embalming reached a point of scientific development that is a wonder of the world today.

We know enough of the customs of those days to be able to envisage the scene that probably took place around the remains of the old patriarch. There were gathered the physicians of Joseph and others who were to assist in performing the embalming. To carry out this measure, it was necessary to open the body. But the unviolated human body should not be damaged. Finally one of the group would pick up a knife, make a quick slash, then a hasty retreat. The others would follow him with hisses and curses, hurling stones at him, but being careful not to hit him. They would then return, and, as the body had already been violated, they would proceed in any way necessary.

Medical Indemnity Begins

There were physicians with the Hebrews in the wilderness. Among the instructions handed down at Sinai was the order that when a man injured another, he should pay for his treatment until he was entirely well (Exodus 21:19).

There were many hygienic rules and regulations. Some of these, such as ceremonial uncleanness resulting from touching a dead body precluded the possibility of the study of anat-

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omy. However, it probably contributed to the health of the people.

There is another suggestive incident here that is worthy of mention. It was when the children of Israel had sinned grievously, a plague of serpents was sent among them; and after they had repented and prayed for deliverance, Moses was instructed to make a brazen serpent and elevate it so that those who had the faith to gaze upon it would be restored. The Egyptians, among whom these people had lived for many generations, held many animals sacred. The serpent was particularly regarded as symbolic of health. You have probably never seen a sick snake, or a dead snake unless it has been killed. This symbolism has come down through the centuries. Just look at the emblem on the next doctor's car that you see and you will find the entwined serpents. When Moses lifted up the brazen serpent, it was similar to raising the red cross today.

Probably at about the same time that Moses was being prepared for his life's work, possibly over in the country of Mesopotamia, the patriarch Job was making history—at least a history of patience in suffering. When one speaks of something in an offhand manner, it is taken for granted that the subject is familiar to his hearers; therefore, when the old patriarch turned upon his would-be comforters and said, "Ye are all physicians of no value," we take it for granted that even in those days there were doctors who did not meet the standards of the profession.

One of the most remarkable records of Bible history, at least from the medical standpoint, is recorded in the fifth chapter of I Samuel. It was during the judgeship of Eli. Israel had fallen away from the true religion, and the Philistines had invaded their country. Poor Eli, although righteous himself, had failed to raise his sons in the straight and narrow path. So they had sunk to the lowest depths of viciousness. When they had prayed for divine help without success, they determined to force the hand of Jehovah by taking the Ark of the Covenant with them thinking that protection would have to be extended. The ruse was unsuccessful. Both were slain, the Israelites were defeated, and the Ark of the Covenant was taken over and carried to the capital city of one of the five Lords of Philistia. Immediately there was a plague of mice (our translation does not use the word rats), and a pestilence broke out among the people. Realizing that something was wrong and connecting it with the sacred Ark of the Hebrews, the people of that city, following the ancient custom that has come down even to today, passed it on to the next city, where the same developments took place. Finally the wise men of the country suggested a plan for returning this troublesome burden to its rightful owners. Each of the Lords of Philistia sent with the Ark a mouse made of gold and a golden reproduction of the bubo that had been afflicting the people. And the mice disappeared and the plague abated. It took the world over 3000 years to read that message. Since I have been a physician, the bubonic plague was stamped out in New Orleans and in the country by a campaign carrying the slogan, "No rats —no fleas, no fleas—no plague." It had at last been learned that bubonic plague is transmitted by the rat flea.

Solomon must have been a good patient. I would like to have been his physician. He seems to have had faith in doctors, and we know how necessary that is to pleasant and successful work. He gives us only one glimpse of this side of his character, but it is enough—"A merry heart doeth good like a medicine" (Proverbs 17: 22). I believe he was the kind of patient who, when he took a dose of medicine, would lick the spoon.

Prophets Speak of Medicine

In the writings of Jeremiah and Ezekiel, we find many symbolic references to medicine that are quite informative. During the last days be-

fore Israel was led into Babylonian captivity, old Jeremiah was prophesying at Jerusalem, and young Ezekiel, who was already a captive, was prophesying in Babylon; and the apparent conflict of their prophecies furnished arguments for the enemies of Israel's Theocracy. For example, one prophet stated that the King of Israel would be carried captive to Babylon. The other with equal emphasis insisted that the King of Israel would never see Babylon. The wicked king was carried captive to Babylon, yet he never saw the city. Before leaving Jerusalem—after the city had been taken by the Babylonian generals—Nebuchadnezzar, after first having Zedekiah's family slaughtered before him, put out the king's eyes so that he would carry in his perpetual darkness as the last picture the sufferings of those near and dear to him.

These prophets spoke largely in symbolic language, in fact, such were all of their medical references. When Jeremiah said, "Is there no balm in Gilead, is there no physician there? why then is not the health of the daughter of my people recovered" (Jeremiah 8:22), we get the impression that good physicians were known and that they held the confidence of the people. "Thou hast no healing medicines" (Jeremiah 30:13) indicates that even in that remote period therapeutic nihilism was not unknown. And it seems that the physicians even as now tried various remedies in the hope that—well, in the hope. "In vain shalt thou use many medicines" (Jeremiah 46:11).

We find also a rare bit of medical history when Ezekiel speaks of a roller bandage for Pharaoh's broken arm (Ezekiel 30:21). I believe that this is the first record of a roller bandage in history. He also speaks of the trees by the river, the fruit of which shall be used for food and the leaves for medicine (Ezekiel 47:12). Even today some of our most important drugs are the leaves of plants.

Coming to the New Testament, there are innumerable suggestions of healing, but definite statements referring to physicians are rare. Christ has been called "The Great Physician," and someone has said that against the record of one Sermon on the Mount we have a record of three years of medical practice. We are given large details of eighteen miracles of healing, but they were pure miracles and without any suggestions that we can pass on to our students today. The apostles also followed in the steps of the Master. Their healing was not wrought with drugs.

But we do get in the New Testament a few suggestions. In Matthew, Christ is quoted as saying, "They that be whole need not a physician" (Matt. 9:12), and we find Him referring to an old proverb of His day, "Physician heal thyself" (Luke 4:23). There is one remarkable fragment that is equally applicable to our day. We have two accounts of the same incident, one by a layman and one by a physician. John Mark (5:26) speaking of the woman who was so ill says, "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." You can hear that today across the backyard fence, at the afternoon tea, the club luncheon or anywhere you choose to listen. Doctor Luke (8:43) gave the medical viewpoint—I say the correct and charitable one: "Had spent all her living upon physicians, neither could be healed of any." In other words, the fact was that her condition was beyond human skill.

The Christian church has missed many of the great messages that were theirs, about brotherly love, charity, kindness, etc., and often has laid an unnecessary emphasis upon technicalities. For many centuries the shedding of human blood was forbidden to the priests, and yet they did a large part of the medical practice. So surgery fell into the hands of the less worthy. It has been only within comparatively recent times that it was divorced from the barber's trade. Even the surgeons in the army of

Frederick the Great had to shave the officers. The idea of the sacredness of the human body reduced the possibilities of the study of anatomy. But particularly and especially severe was the ban against innovations. Galileo was not the only scientist who suffered. Less than a hundred years ago when the great Simpson was trying to introduce anesthesia, he was opposed by the Church of England on the grounds that suffering was intended by Jehovah and that ample Biblical authority could be found to support this position. The doughty old Scotchman met them on their own ground by calling attention to the fact that the first surgical operation in the world was upon Adam and that the All Merciful Creator, before doing this, put him to sleep. That won the battle.

Men of Physical Excellence Preferred

God seems to have preferred men of physical excellence. Abraham, "the friend of God," appears to have been a sturdy, hardy individual. Jacob, who was selected out of the many grandsons of Abraham to carry forward the Covenant and become the head of the children of Israel seems to have been a man of powerful and tireless physique. David, a man "after God's own heart," was certainly the strongest man in Israel, and after the death of Saul, the largest. Consider the first verse of the twelfth chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us remember that the writer was addressing a people who knew that a sacrifice to be acceptable must be as physically perfect as possible.

Jehovah seems to have shown man how to stay well and then, to a large extent, to have left him to work out his own physical wellbeing. He knew of quinine, yet Paul was allowed to suffer from malaria (probably) through many dreary years. He knew of digitalis, and yet thousands of cases of dropsy were not healed. Joshua could have been given one machine gun company and one piece of artillery and have conquered Palestine in a few weeks instead of spending weary years in the effort. The miracles of healing by Christ were few when compared to the multitudes in need. Probably these miracles were performed so as to set us an example of charity and love, and especially to draw men within hearing of His great spiritual messages.

The Bible's Preventives

I have told you that while worthless as a text on therapeutics, the Bible is the greatest volume ever written on the prevention of disease. Let us study a few of the possibilities:

"Love thy neighbor as thyself." If the world followed this for one single generation, just think what would happen. Poverty would disappear. Starvation would be unknown. Scurvy, pellagra, rickets, beri-beri, would largely disappear. Tuberculosis would fade almost to the vanishing point. There would be no war with its millions of dead and injured. One million injured and 35,000 killed each year in automobile accidents in the United States would be a matter of history. We would no longer see a moron with a "Drive Safely" sign on his high-powered machine plunge through crowded traffic without regard for the safety of his fellow man.

Worry.—"But rather seek ye first the Kingdom of God and all these things shall be added unto you" (Luke 12:31). "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matthew 6:28-30). "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). Remember the scene around the blasted fig tree when the bewildered disciples asked, Master why this and that, and there came the answer, "Have faith in God."

What would happen if we lived up to this? There would be little neurosthenia, hysteria, or nervous breakdowns. Much of our high blood pressure, arteriosclerosis and goiter would disappear, and probably herpes and many other conditions that now lay heavily upon the human body. How much fewer prematurely old people. How much less prematurely gray hair. Possibly even fewer bald heads marring beauty of landscape.

The seventh commandment. Live up to this just a few decades and what a reduction in the number of blind children, deformed children, idiots, deaths in infancy, heart disease, arterial disease, insanity, suicides, heartaches, nervous fatigues. It is estimated that the deaths from heart disease alone, directly attributed to the violation of this commandment, number over 40,000 a year in the United States. This is more per month than were killed per month of our soldiers during the first World War—more than the total number of fatal automobile accidents in the same periods of time.

Drunkenness. "Let us walk honestly, as in the day; not in rioting and drunkenness" (Romans 13:13). In Galatians, we are told not to keep company with drunkards or to sit down at the table with them. And then, most emphatic of all, that they shall not inherit the Kingdom of God (I Corinthians 6:10). Live up to this and what would happen? How much poverty would be abated? How much fewer under-nourished ond underprivileged children. We would be rid of much malnutrition, sclerosis of the liver, gastritis, arteriosclerosis, insanity, family tragedies, and the world would not only be a happier, but a healthier place.

Follow only these four of the many suggestions in the Bible, and we could convert our asylums, jails, and penitentiaries into schools, our battleships into missionary supply vessels. Only a handful of physicians could handle the practice in a city.

The Bible's One Physician

Finally, let us consider the one physician mentioned by name in the Bible, probably the only gentile to write a part of "The Greatest Book in the World," and he wrote about one-fourth of the New Testament. His name appears only three times, and yet what a record: "Luke, the beloved physician" (Colossians 4:14); "Luke, my fellow laborer" (Philemon 1:24); and then we have what I believe is the highest praise ever paid to an ideal and courageous physician that appears in all literature. Robert Louis Stevenson is thought by many to have paid the physician the most beautiful tribute in his priceless eulogy. I believe that better still is the implied tribute in his depiction of the physician in "Treasure Island." But none has surpassed that of Paul's reference to Doctor Luke. You will remember that the old Apostle to the Gentiles was in prison awaiting an early execution. We know enough of the conditions of those times to be able somewhat to reconstruct the environment. He was probably in a low dungeon dug out of the solid rock, communicating with the outside world only by a small hole in the ceiling. The old man sitting there in wretchedness and indescribable filth had reached such a stage in his career that even to know him or be known as his friend might mean following him to the executioner's block. Under these circumstances, writing to his friend and student not in bitterness but that he might know the facts, Paul told how this associate had found it convenient to go hither, and another yonder. Then there flowed from his pen the greatest encomium ever laid at the feet of the physician—"Only Luke is with me" (II Timothy 4:11).

Spreading the Gospel Through Our Medical Work

IN EGYPT

Visit Tanta Hospital

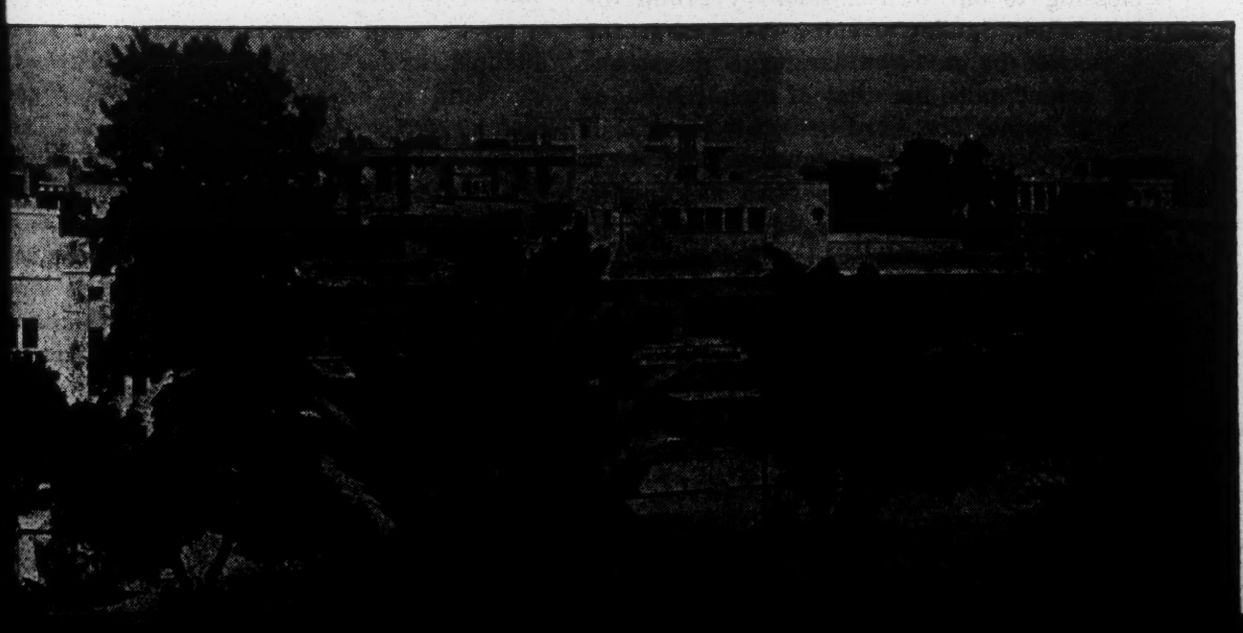
By PAUL W. JAMISON, M.D.,
on furlough, Chicago, Illinois

I smelled orange blossoms today! Instantly while standing in the wonderful Garfield Park Conservatory here in Chicago I was back in Tanta, Egypt, walking through the hospital garden. There in the early spring the orange trees that border the walk between our home and the hospital are in full bloom, and the fragrance of their blossoms delights us as we walk to work in the early morning, or perhaps in the evening when the air is quiet and still in the garden.

Years ago when most of our work there was but a dream those who went before us wisely purchased land far out on the edge of the city in the open fields. The land extends the width of what is now a city block so that it faces on two streets. For many years it seemed we had more land than would ever be needed, although it did make possible a small citrus fruit orchard, a garden, and a little area in which we might walk. Now that the city has grown close all around we are grateful to the Lord for the wisdom He gave those of an earlier day. We have need for every bit of the land, and having it has made possible a program of building and expansion sorely needed as increasingly large numbers of sick folk have come for help and relief.

Come with me down the walk past the little grove of orange trees. I would enjoy showing you "our" (really "your") hospital. It is about nine o'clock in the morning and the sun already seems strong so we enjoy the pleasant coolness of the older building as we enter. The large building to the left is the men's ward, and to our right, the women's ward. Quietly and efficiently our American and Egyptian nurses with their helpers are caring for these poor sick peasants many of whom are now receiving loving concerned care for the first time in their lives. In a small suite of rooms recently adapted for classrooms several fine intelligent Egyptian girls are giving close attention as their instructress teaches them a nursing procedure. You would admire the girls in our new nursing school more than ever if you could realize against what considerable odds they come to us. Nursing has not attained the status of an honorable profession in a land where being waited upon is the ideal, and where service with the hands is menial and degrading. These girls must have had the equivalent of a high school education before they enter upon the difficult task of studying scientific books in a language not their own. We are proud when they do

Front of new hospital building, Tanta, Egypt.



well on examinations taken from State nurses' examinations here in America.

There is Linda, the soft-voiced Bible Woman who visits with the women patients. Her pleasant unobtrusive manner and her sincere interest in each of the women endear her to the patients. They are glad to have her pray for them and usually are interested in what she has to tell them of our Saviour and His love. Her own personality seems to reflect some of this love, and so it seems no wonder that some who had come in with locked hearts and determinedly deaf ears gradually become less suspicious and realize that no one is trying to force anything on them. Then they will listen and consider and wonder at the amazing story of a Saviour who loves them. Salameh, the evangelist, talks with the men and daily shows them colored slides in an evening worship service just as Linda does for the women.

But we have spent much time here. There is much yet to see. Let's go out the back door of the older building into the central garden which is enclosed by wings of the new building. How dazzling the white walls are in the intense sunlight! Here in the very center of things is the lovely new memorial Chapel. In this Nile delta land of absolutely flat landscapes the small embankment which raises the Chapel several feet above the rest of the garden sets it off as special as does the pointed roof of red tiles. And it is special indeed! Here each morning and evening the hospital workers come for worship and prayer. Often patients who are able to be up and about like to come to these services also. It seems appropriate to have this outward symbol of the Christ-centeredness of our entire institution. The Chapel is a special blessing to our own missionary group for here each Sunday evening we gather for a service in our own language in an environment quite like that of a church building at home. The Lord uses this to refresh us and prepare us for a new week of work.

As we leave the Chapel we look up to see the large brown eyes of little children watching us from the wide windows of the children's wing. If any one part of the new building could be called nicer than the rest, this children's ward would be that part. It is beautifully adapted for the care of little ones. Many windows make it light; room size cubicles are formed by waist-high walls and some of these cubicles are play areas, and some bed areas, but the upper part of the very large room is all wide open and unobstructed, and the nurse in charge can see if any child is in need of attention. There is a sheltered sun porch along one side of this large ward where the children enjoy the health-giving warmth of the sun just a few steps from their beds on their own separate porch. Happily, this overlooks an unusually lovely flower park. Could any environment be better for the recovery of poor sick undernourished children who come to us out of dirt and poverty and disorder? Our hearts sing to see these little children being cared for as our Saviour must wish.

Downstairs are the kitchen and laundry. The kitchen is large and well-planned and has the benefit of a new refrigerating unit so that food may be purchased one day and used another. The laundry was carefully planned but no one has yet made it possible for the hospital to own laundry machinery so the washing for about 200 beds must be done by the old hand method. A number of washwomen work diligently trying to handle the tremendous daily volume of laundry. Perhaps the worst feature of the old method is the fact that water cannot be hot enough to sterilize linens. Most of the year the powerful sunlight takes care of this and keeps the white sheets white, but for about four months in the winter there are frequent cloudy damp days when the laundry won't dry quickly enough and when dry is gray and by no means as surely disinfected as it should be. We hope some day in the near future this important part of our hospital plant can be equipped to adequately care for the laundry.

As we walk along the corridor past the administration offices and the pharmacy we begin to hear the hum of voices and activity from the Outpatient Clinic. This is a busy place indeed. Since it has been moved from the first floor of the doctor's residence into the special part of the new building designed for it, things are much more convenient for the examining doctors. Now there are five well-equipped examining rooms conveniently near the X-ray department and the laboratory. Since the clinic

in its old quarters last year handled more than 6000 patients we anticipate an even larger service can be rendered in the future. Clinic days are alternated with operating days so today they are not operating unless an emergency case has come in.

Let us go to the surgical wing, in the third main wing of the hospital which houses on the first floor the laboratory, X-ray, and emergency room. Upstairs is the very up-to-date operating suite. Tanta Hospital is known far and wide for the quality of surgery performed there. A glimpse into the two operating rooms shows us that they have been planned and carried out according to the very best in modern hospital designing. The walls have been done in tile of a soft muted green which greatly reduces the glare of light from the huge north windows. What a contrast to the old operating room where shutters had to be closed to keep out the blaze of the sun. And no longer is the heat and vibration of the steam boiler so near at hand to make more difficult the long hours of operating. We are most happy and relieved too that we now have an auxiliary power plant which can be turned on immediately if the city power goes off during an emergency. Gone are the days of operating by flashlight, by sunlight reflected from a mirror in the hand of a nurse, or, worst of all—by candlelight!

These wonderful new facilities are a joy to all of us who work in Tanta, but we who labor within the walls of this enlarged hospital are acutely aware of the fact that it is really the Great Physician Himself who is at work and we are merely channels through which Christ can reach out in the ministry of healing to the millions of the Nile Delta. We thank Him for the enlarged facilities for His work which give greater opportunity for service. May He greatly bless and use this work of His.

Thank you for coming with us on this little tour, and now, please remember Tanta Hospital and its staff of workers often in your prayers. Without the Lord's help our labor and fine buildings and equipment would all be in vain. The Lord sends us His help as *you* pray for us.

At Assiut Hospital

By MRS. FAY RALPH REED, Assiut, Egypt

ONE day not long ago I was on duty in the office. Fatma and Ahmed were being admitted as patients and their relatives were standing with them. On taking the name of the village I remarked to Fatma's father that many came to us from that village. "Yes," he said, "This is our hospital." Ahmed's relative could not let the statement be made without comment. "This was my father's hospital," he said proudly. Fatma's father quickly topped that by saying, "My grandfather was treated here."

Horony's (Henry's) Hospital has been the hospital of thousands of Christians and non-Christians in the more than fifty years it has served the poor and needy from Assiut and the nearby (and not so near) villages. More than half of our patients are from non-Christian homes. What an opportunity and responsibility is ours.

I want to picture to you how we give our witness for Christ to our patients. The many who are able to go about are invited to our chapel service which is held six mornings a week. Employees who are free at that time are also invited to come and our small chapel room is usually well filled. Some mornings the message is delivered by lantern slides or film strips and then the room is full to overflowing. The patients are visited in their rooms as well. At times there are those who cover their heads or pretend to be asleep but most are glad to hear. There is a lending library for those who can read.

A new witness has been added in one of the wards. When the walls had to be repainted, a Bible verse was written on two walls. If you face the south wall, you read: "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." If you look to the north wall, you find: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Of course, in Arabic.

We have a clinic every week day where the charge is very small (about 15 cents).

As the patients and their relatives wait for the doctor, the evangelist gives them a gospel message. In 1951 over 8000 patients were examined in this clinic. As each patient often has two or more with him, many more than 8000 heard the message. One morning we sang, "I Need Thee Every Hour." The chorus of the Arabic translation goes:

"All my need is for you,
"All my want is from you,
"All my trust is on you,
"My Lord Jesus."

A man interrupted to ask, "Who is this Lord Jesus?" When the short service was over, Fayeg Effendi, the evangelist, took the man alone and was able to give him a fuller explanation.

To encourage us all and to urge us forward and to give patients and workers the "old, old story" from a new voice, Mr. Watkins, who is in charge of the evangelistic work, invited two elders to spend a few days with us. Early in December Sheikh Kamel Mansour from Cairo spoke at our chapel services and in the wards. Our second visitor was Sheikh Ayyad el Daleel, an elder, who works two days for himself and five days for his Lord.

Miss Amalia, the Bible teacher, urges women patients who can read to take the Gospel and find out what is written.

One of the women cried to her, "You are trying to make an infidel of me."

"No," replied Amalia, "not an infidel. But if you found someone trying to get around in a dark room, wouldn't you light the way for her if you could?" She left the room but did not get far away before the woman came, asking her for the gospel.

F—— is the wife of the son of the Mayor in a nearby village. While a patient in the hospital she asked for the New Testament. She cannot read but she said her husband would read to her. When her husband came to visit F——, Amalia asked him if he would like a New Testament and he accepted one. Later they visited F—— in her home and she showed them that she still had the New Testament. True, she had it and was keeping it under her pillow. It may be she was thinking of it as a charm. Let us pray that they may read it in this home and learn of the Saviour who came that they might have life.

It is a common event here to have your barber come to your house. M—— was the barber who came to the hospital. When it was found that he needed to have treatment, he was urged to come to the hospital, not to ply his trade, but as a patient. He came and was cared for by our doctors and nurses. He heard the evangelist's message day after day. When he was able to get about, he was invited to attend chapel. He accepted a New Testament and read it. When he left, he asked permission to come back to attend chapel. The doorkeeper was told to allow him to come in. This was necessary for chapel is held at an hour when visiting is not permitted. He has come back several times. He is reading his New Testament which he took home with him and is always pleased when friends from the hospital visit his home.

A patient was leaving the hospital. Her relatives and friends were singing and giving the joy-cry. Amalia said, "You and your friends are happy because you are going home well. Are you pleased, too, because of what you learned?"

"Oh, yes," replied the woman, " I remember all the stories you told us. When my husband and brothers came to visit me, I repeated the stories the whole time. And when I get home, I am going to tell the stories to all who will listen." God's promise is that His word will not return to Him void."

One in the ward complained of God's treatment. He had taken from her a brother who had been very precious to her and then had made her sick. She stopped going to church and stopped praying. But before leaving the hospital, she was praying, singing and attending the chapel. She thanked God for afflicting her, as it had brought back to her the joy of her salvation.

Before ending my story I must mention our beloved Sitt Shamsa, blind and crippled with arthritis, who has given her witness for Christ in the hospital for over forty years, the small Sabbath School held for neighborhood children, and the Monday evening Hospital Prayer Meeting, which binds all our work together at our Father's throne.

May this word picture lead many of you to pray for us as we endeavor to spread the gospel in Assiut Hospital.

IN PAKISTAN

Taxila Hospital

By O. A. Brown, M.D.

"And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

IT is important for us as Christians to realize that God has first called each of us to be witnesses to the power of the Gospel of Christ in our lives. Secondly, we have been called as ministers, teachers, doctors or whatever our vocations may be.

The work of presenting the Gospel of Jesus Christ at Taxila Hospital is a combined effort of a missionary staff of an ordained, evangelistic missionary, a nurse, and two doctors and their wives. The wife of one of the doctors and also the wife of the evangelist double as nurses when the work becomes heavy. The program of the medical work is a means of attracting the people within hearing of the Gospel message.

A typical day at Taxila during the busy eye season begins with the "Gong" sounding out the hour of 6:00 a.m. Staff prayers are from 7:00 to 7:15, and then "Ward preaching" is from 7:15 to 7:30. The ward preaching is done by all of the members of the medical and nursing staff including the national Christian staff members. Then follows the operating room and rounds.

At the time of surgery prayer is offered with each patient, and even thus a testimony of our faith in God is presented.

After "Rounds," the evangelist, Rev. MacGuill; the native "Padre"; the Bible Woman and others do personal visitation with patients in wards and private quarters.

In the afternoon out-patients are seen in the clinic. Before each patient receives his clinic slip he must be present at the preaching service which precedes clinic. Separate services are held for men and women. Here not only the patients, but also their friends and relatives hear the Gospel preaching. After the preaching, Gospel tracts, and Scripture portions are available.

Even the clinic slips are used to present Scripture verses. On the back of each clinic slip portions of Scripture are printed. These are in different size print, and thus double as rough guides to their ability to read various sized print as the doctors examine their eyes.

Thus briefly is presented the program carried out at Taxila Hospital, in its combined Medical-Evangelistic work. It does require good team-work between medical and evangelistic staff, with the emphasis always upon presenting an effective witness to the Gospel of Jesus Christ.

Janet, Judy and Beth, daughters of Dr. and Mrs. O. A. Brown

One Of My Days

By MISS MARIE E. CASH, R.N.,
Good Samaritan Hospital, Jhelum, Pakistan

IT was a frosty January morning. All of us found it difficult to arise from our warm beds to cook and eat in cold tents. I called to my dispensary helper to tell her that she should soon be ready to open the medicine cabinet, as I must make cough medicine before the arrival of the patients. The people are anxious to have cough medicine, but are not careful to avoid exposure to the cold which causes them to have congestion in the respiratory organs.

In the winter season most of the thinly-clad Punjabi people do not venture far from their homes until they feel the warmth of the sun, but by about 10:00 o'clock a dozen people had arrived for medicine. It was my turn to conduct the worship service which we always have before we start giving out medicine, and I chose, as I frequently do, the story of the New Birth, as given in the third chapter of the Gospel of John, emphasizing the need of regeneration and the fact that we cannot save ourselves by our good works.

As soon as our meeting was over my Bible Woman gave out tickets, so that the patients might come in order, but village people have little regard for turns or lines. All goes well at first, but as more patients come, and many of the women arrive at the same time, we have difficulty with crowding and interruptions. The first patients are generally men, and are soon gone, but the women and children have many complaints, and require much time and patience.

There was Resham, a Christian who wanted medicine for her husband who was away from home. She had received word that he had very high fever, and was very much concerned about him. She would take the medicine to him.

Mohammed Ali wanted me to do something to restore his failing sight. I told him that he had cataracts, and must go to a hospital for an operation.

Buddha, very elderly, wanted medicine to make him hear better. When my assistant told him that this condition was probably due to his advanced age, he somewhat indignantly replied that he was not old.

Buta told us that he was feeling much better, and was thankful for our service. We praised him for having come regularly for his medicine.

There was Fatma, a Mussulman, a thin, worn-looking little woman, accompanied by three small children. The youngest, a year old, thin, definitely undernourished, had fever and cough. She had many complaints, some of which she forgot until after her prescription had been written.

Over and over we must tell the patients to state all their troubles at the time their prescriptions are written. We must tell them how to take their medicine.

There was Barkat, who had come late, but was impatient to get home quickly, and shouted from the rear, even though I was listening to another patient, that she had had pneumonia for a year, and wanted something for the pain in her side.

At last the wants of all were supplied, as nearly as was possible, and the hungry missionary and her assistant, as well as the Bible teacher, who also had been working hard to teach and admonish her flock, were ready to have lunch at 2:30 p.m.

I had looked forward to going to a village for meetings with both Christians and Muslims, but before we could get away a young man came, bringing a horse, asking me to go to his village to see his wife, who, he said, had pneumonia. I tried to persuade him to call a doctor or compounder from a government hospital, but he insisted that he was not willing to do so, and begged me to go. As there was no motor road to the village I made the slow and tedious trip across the fields by horseback. The young wife was very sick, and needed attention, and so it was dark when I returned to my camp, but, although I had been sorry to miss the village meetings conducted by my workers, I felt great satisfaction that I had been able to serve and perhaps save the young woman in the isolated village. (She recovered.)

Elliot Dispensary at Pathankot.

IN INDIA

Elliot Dispensary

By MISS JANE LAMONT, Pathankot, India

THE women are all seated, the picture roll is hung, the Bible Woman takes her place among them. There is complete silence, the women know that before we begin our lesson, or our day's work we ask God's blessing on the day opening before us. They also know that all we do at Elliot Dispensary is done in His name and for His glory.

After prayer a lesson is read from God's Word and the Bible teacher explains it. Lately we have been studying about the sick people who came to Jesus for healing. The women were interested to learn about others who were sick like themselves, or had children who needed medical care. These lessons opened up discussions on Faith—on Jesus' power—and on His great love. After the lesson portions of the Word were sold and many are interested in reading it for themselves.

On return visits many questions are asked about the things they have read. We are encouraged by this interest and claim the promise "My word shall not return unto me void." A psalm or hymn is sung as the women come in for their medicine. The women enjoy singing and we are happy when the Christian women come for medicine for they help with the singing. By the time the hymn is finished—a new class has come and another lesson is begun. Day in and day out this is the schedule every morning on the dispensary veranda.

After the Bible Woman has had her noonday meal and a rest, she goes to visit in the homes of those she has met on the veranda. She goes four days a week into the city and nearby villages taking her picture roll and God's Word. The woman who has known her from the dispensary opens her home to her and calls in her neighbors and in this way many hear the message of salvation. The woman who has heard is ready with all the answers to the questions asked, and then the women turn to inquire where she learned all about this story. She tells of her visits to the dispensary and in this way our work is made known.

One day as the Bible Woman was walking through the city she stopped at the building where she once taught school many years ago. As she stopped and looked about a woman questioned her what she was doing? When she heard that years ago she had taught school in this very building the woman invited her in, and as they went from room to room of the woman's home, stories were recalled of what happened here and there. The woman became intensely interested and asked what she was doing now. The Bible Woman told her that she was spending all her time in witnessing and giving the message of Good News.

Every morning except Sabbath she taught women who came to the dispensary and four days a week she visited in their homes. A new friend was made for the dispensary that day and we hope one for Christ. At least three days a week that woman comes for her lesson and medicine. She has bought a portion of God's Word. Her husband reads it with her every night and she explains what she has heard. Together they are growing more and more interested. Recently she said to me, "Isn't it a real blessing that we were transferred here so we could learn these wonderful things about God and His Son? We both want this New life."

Pray for this family and many more like it who are searching for the Truth. God Word is Truth.

IN ETHIOPIA

Pioneering in Maji Province

By MISS EILEEN HALEWOOD, R.N., on furlough in England and U.S.A.

MEN and women throughout the ages have been inspired to pioneer in many fields and for many purposes.

Many have sought to do medical pioneer work in the interests of further research apart from an inspired Christian motive and have succeeded in bringing relief to the suffering and certainly a high percentage of prevention where prophylaxis is applied.

Pioneer medical work in Maji! "Why Maji?" some will say.

It is so small, obscure, and insignificant, we in turn might be tempted to ask, "Do they want us and do they really need our service?"

Readers may best answer these questions after a short survey of the field of service. The work here is no small thing. It is a great challenge, and in spite of prevailing difficulties and opposition, the power of God will triumph over the powers of darkness which destroy souls and bodies. You want to hear stories of the lives of these people, how they live, and why they have been without help for generations.

Our contacts are chiefly in the category of pagan tribes, unreached and therefore untouched by the Gospel of Light and Love. It is not surprising to find a dying person entirely alone, on the mud floor, deserted in his last hours by even his nearest of kin, because it is believed that spirits (evil) will leave the dead body and invade those present. The medical worker among primitive tribes will see many strange remedies applied before the patient makes any attempt to approach the "farangee" (foreigner) for medicine. No matter how effective the medicine proves to be, deep-rooted superstition and faith in the witch doctor prevent the patients from taking regular care and treatment which would give lasting benefit.

Ante-natal, post-natal, and child welfare work are as yet a vision of the future, for the pioneers must first break down barriers that exist.

On being called to a confinement, one must stand aside amid the crowd of men, women and child spectators, and watch the procedure, devoid of any attempt at cleanliness, not even hand washing, and sadly observe that the very surroundings jeopardize the life of mother and child. The tiny new-born infant is wrapped in a dirty rag, after being lifted from the dirty mud floor—its first introduction to life in this country. It is correct to assume that here we find "the survival of the fittest."

Soon after birth the little one has its first meal as a piece of native butter is put down its throat, also butter is placed over the anterior fontanelle which is then covered by a leaf, to prevent injury.

Usually we are prevented from even seeing the new-born infant. It is secreted away because of the evil eye. The people who asked us to be present are still afraid to enlist our help. We must be patient and not force our methods upon them.

The witch doctor among other practices, is known to remove tonsils and quite frequently the uvula. The patients are also known to die, but strangely enough the witch doctor is not betrayed to the authorities who claim his work is illegal, in order to have him punished. On one occasion an eye was removed and we treated the socket and realized that the eye could have had proper care in the first place. The patient had no ill feeling toward his friend, the witch doctor.

For abdominal or any internal disorder often a mixture of earth and powdered wood is administered by mouth. There seems to be no aversion to this and many other distasteful mixtures. The patient must pay in money or in kind according to his means. The baneful practice of the witch doctor continues and flourishes in spite of dire results. Mere legislation will not obliterate this. The love of God through the

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Miss Halewood, native of England, has been one of our WGMS missionaries since 1947. Of her furlough she writes, "I hope to set out on trek from Maji about mid-April for a passage to England and to proceed to the U. S. A. a little later in the year where I shall make the acquaintance with many unseen friends." What a joy it will be to meet her and to hear her tell more in detail about pioneer medical work in Ethiopia!

Keis Gidada conducting morning devotions

agencies He chooses to use and bless will do so.

A witch doctor in Maji consulted us concerning his own health and was given a bottle containing a mixture to be taken over a period of a week. It contained a drug to which many people have an intolerance even in normal doses. He consumed it all in one day and returned with the empty bottle the following day asking for more. This particular man does not appear to fear or mistrust us, yet he has tremendous power and influence over many lives and holds them in subjection and bondage.

When dressings are applied to a limb or any part of the body, the medicine man's charm is placed just above it. The ultimate care is attributed to this. The pioneer medical worker cannot dispel that superstition over night in lives so darkened in understanding; the power of all this magic can only be counteracted by divine power.

Perhaps some of the saddest cases to be dealt with in pioneer work are those suffering from long and devastating diseases such as typhus fever. The patient after days of high fever and delirium is not capable of taking nourishment voluntarily. Instead of feeding the patient, the relatives accept this state of affairs as definite refusal and make no attempt to force even water. We may come along with the most up-to-date drugs and show those present how to feed the sick, but often the life is lost because it is not their practice to feed the helpless; they have a fatalistic outlook, "if he has to die he will die."

This picture of medical work as it is today in Maji is an attempt to write briefly yet honestly. It is not intended to discourage any would-be pioneer; on the contrary, to show that there is work to do with tremendous scope, and one great qualification for such work is *courage*.

It must be remembered too, that for most of these people it is a first approach to anything as opposed to a background of witchcraft for generations, and that those who venture now are the pioneers of their tribes.

The work is established and will one day be calling for reinforcements.

A NURSE'S PRAYER

Give me a body strong to serve,
A mind alert to learn;
Give me a heart that understands
A soul where visions burn.

For every one by day or night
Guide me to do my best,
And grant me skill and courage too
In meeting every test.

Give to my smile and voice Thy grace
Of warm serenity
To sooth my patients' fears and help
Them trust in me and Thee.

Oh give me words to comfort, Lord,
Like candles, in the night;
Teach me the need of little things
To heal and bring delight.

Help me to love and work without
One selfish thought for me,
So shall I be a minister
Of healing, Lord with Thee.

Author unknown

IN THE NORTH SUDAN

Clinics and Dispensaries

By MISS FRANCIS TURK, R.N.,
El Obeid, The Sudan

IN a recent article, "I Am for the Churches," William Roger Riis writes of the essential factor in the spread of the Gospel even through the churches as being the ministers themselves. So it is with the medical work in our mission field; it all depends upon the individual whether he or she is able to so manage that the giving of the Gospel will have priority. Abundant and up-to-date equipment, strategically placed clinics and dispensaries, or the expensively staffed modern hospitals do not necessarily assure priority to the Gospel message. It must be the individual messengers burdened by the fact that souls without Christ have no chance of salvation. The sick about us anywhere have their interests so centered about that which will relieve their physical distresses that they have little interests in the soul which seems for the time not to be giving them great concern. So we minister to the body.

I suppose as there will be "While the earth remaineth seedtime and harvest, cold and heat, summer and winter, day and night" so we shall continue to have clinics and dispensaries, hospitals, doctors and nurses. They are good, for even as our Master went about doing good, so must we His followers not leave unrendered those acts which he taught us to do in order to relieve suffering and pain; we must be about as channels of His blessings to the needy world around and about us. And how easy it is to do good; to busy oneself with works that bring comfort and in many cases speedy relief; to cleanse the wound, to bind for support, to counteract infection, to refresh and make comfortable the body, to prepare the tempting dish, and to do countless other tasks which those trained to minister to the body do over and over again at home and abroad. But could not the Master fittingly address us nurses and doctors saying, "Martha, Martha, thou art careful and troubled about many things, but Mary hath chosen that good part . . ."

For many years I was the school nurse at Khartoum North. We had a clinic there used as a laboratory in which to train our high school girls in the art of caring for sick infants and children. It was a thrill in the morning to open the big gate and admit the mothers with their sick. They brought infants with all sorts of diseases. I had to pass many on to the doctors at the nearby hospital for they needed the greater knowledge of the doctors. But most of them we were able to care for and God gave us wonderful blessings in the cure of eyes, of fevers, of chest troubles, of bad ears, and adjusting diets to the peculiar needs of individual children.

Many school children also frequented the clinic with minor troubles. We had one to one and one-half hours in which to care for sometimes as many as seventy children. We lined them up according to their needs and then the students began treating. I took care of all new ones and I had with me a student who listened to all my questioning. Then with children coming and going so that the minimum class time be spent away from the class, trying to treat the most needy or crying babies first, and trying to keep in order and quiet the many mothers so that they would benefit from all we said and did, and trying to deal with those who were in a hurry we had no setting or time to give a gospel message which would be listened to. Of course, being in the school, the students had their chapel message and their Bible study period, but in the babel of the clinic hour we had not a moment to talk to the many women who came. I'm certain that they saw the vast difference between the care in our Christian way to that of their own people through the hospitals. We have always longed that they might inquire further into the secret that is ours through our Master, Christ Jesus.

Since coming to this new field of El Obeid I have done little medical work. We have here no established center for caring for the sick. We are happy to be doing full-time adult literacy work and giving the gospel message.

IN THE SOUTH SUDAN

Medical Work

By MISS MARY K. SMITH, M.D.,
Nasir, The Sudan

MANY years ago (between thirty and forty) when Nuer land was relatively unknown and the Nuer people had the reputation for being the most wild and warlike of the Nilotic tribes my father made his first evangelistic trips out through the country by native canoe, donkey back and by foot. He traveled with one or two natives and wherever they went they were greeted as friends and treated as honored guests; the best of native fish, milk and grain mush being set before them.

When father returned from one of these trips the British official stationed here at Nasir, who was in charge of this whole district called him in and asked him where he had been. As father described the country and the distances he had gone and the sections he had visited the Britisher was amazed and told father that he would not dare to go to those places even with an armed guard. The secret of this difference was not hard to find. Father had been welcomed everywhere he went because at least one person out of every village area had been to the mission (then only about five years old) for medical treatment.

Though not medically trained my mother and father had ministered in the name of Jesus to the physical needs of the people, as for several years there was no doctor here. Therefore when father went to their villages he went as their friend.

The medical work at Nasir, after forty years is still our strongest and often our only contact with people who live many miles away from here. It is true that we have school boys now from far-away places, but too often they do not go back home to live. Our native evangelists touch many places, but not consistently, nor too often. But people keep coming for medicine. They take back songs, scripture and Bible stories and the name of Jesus that they learned in clinic prayers. Of course, many of them do not stay long enough for any of the strange things they hear to penetrate. Many never really listen with their ears for their thoughts are too full of the cares and troubles of this world and some are too sick, or their babies too fussy. Many who hear put it all down to the "foreigners" strange ways or the God of the white man. It can't really concern them—for although they have come to try the medicine of the new God they would not dare renounce their old gods. If they should, these old gods would certainly take dire vengeance in visiting some even worse form of sickness or trouble upon them. And even to those who are really interested and want to know what is being said there are many difficulties, one of which is the inability of the missionary to use and speak the language as the natives do. Even when a native himself gives the message the things he speaks of are foreign to their thinking. "Life of theh Spirit," "a God who loves." It is hard for them to differentiate the physical from the spiritual. Life is life and all they know is bodily life. And love—how can the love of God be made clear to a people who have only one word that exclusively means agreement, assent, love, acceptance or merely that which you do not refuse? So it is not to be wondered that even when the songs and verses and Bible stories are carried back to far and out-of-the-way places the people who take them and those who hear get things garbled.

But our longsuffering, patient and loving Heavenly Father speaks to both of us, His children of little faith and to these His children of small understanding. He comforts us in telling us that the harvest is His concern. But also He admonishes us to mind *how* we sow. We are dealing with a people who, forty years ago were 100% illiterate and now still probably more than 99 44/100% so. Therefore the spoken word is the only way to reach the most of them—but no, not only the spoken word, the *lived* word, also. As we and our native Christians at the clinic give out God's Word day by day, *we must live it.* Only as we are humble before Him He can fill our lives with His power and with Himself that the ground for His seed may be prepared with understanding and a longing desire for Him.

IN ETHIOPIA

Pioneering in Maji Province

By MISS EILEEN HALEWOOD, R.N., on furlough in England and U.S.A.

MEN and women throughout the ages have been inspired to pioneer in many fields and for many purposes.

Many have sought to do medical pioneer work in the interests of further research apart from an inspired Christian motive and have succeeded in bringing relief to the suffering and certainly a high percentage of prevention where prophylaxis is applied.

Pioneer medical work in Maji! "Why Maji?" some will say.

It is so small, obscure, and insignificant, we in turn might be tempted to ask, "Do they want us and do they really need our service?"

Readers may best answer these questions after a short survey of the field of service. The work here is no small thing. It is a great challenge, and in spite of prevailing difficulties and opposition, the power of God will triumph over the powers of darkness which destroy souls and bodies. You want to hear stories of the lives of these people, how they live, and why they have been without help for generations.

Our contacts are chiefly in the category of pagan tribes, unreached and therefore untouched by the Gospel of Light and Love. It is not surprising to find a dying person entirely alone, on the mud floor, deserted in his last hours by even his nearest of kin, because it is believed that spirits (evil) will leave the dead body and invade those present. The medical worker among primitive tribes will see many strange remedies applied before the patient makes any attempt to approach the "farangee" (foreigner) for medicine. No matter how effective the medicine proves to be, deep-rooted superstition and faith in the witch doctor prevent the patients from taking regular care and treatment which would give lasting benefit.

Ante-natal, post-natal, and child welfare work are as yet a vision of the future, for the pioneers must first break down barriers that exist.

On being called to a confinement, one must stand aside amid the crowd of men, women and child spectators, and watch the procedure, devoid of any attempt at cleanliness, not even hand washing, and sadly observe that the very surroundings jeopardize the life of mother and child. The tiny new-born infant is wrapped in a dirty rag, after being lifted from the dirty mud floor—its first introduction to life in this country. It is correct to assume that here we find "the survival of the fittest."

Soon after birth the little one has its first meal as a piece of native butter is put down its throat, also butter is placed over the anterior fontanelle which is then covered by a leaf, to prevent injury.

Usually we are prevented from even seeing the new-born infant. It is secreted away because of the evil eye. The people who asked us to be present are still afraid to enlist our help. We must be patient and not force our methods upon them.

The witch doctor among other practices, is known to remove tonsils and quite frequently the uvula. The patients are also known to die, but strangely enough the witch doctor is not betrayed to the authorities who claim his work is illegal, in order to have him punished. On one occasion an eye was removed and we treated the socket and realized that the eye could have had proper care in the first place. The patient had no ill feeling toward his friend, the witch doctor.

For abdominal or any internal disorder often a mixture of earth and powdered wood is administered by mouth. There seems to be no aversion to this and many other distasteful mixtures. The patient must pay in money or in kind according to his means. The baneful practice of the witch doctor continues and flourishes in spite of dire results. Mere legislation will not obliterate this. The love of God through the

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Miss Halewood, native of England, has been one of our WGMS missionaries since 1947. Of her furlough she writes, "I hope to set out on trek from Maji about mid-April for a passage to England and to proceed to the U. S. A. a little later in the year where I shall make the acquaintance with many unseen friends." What a joy it will be to meet her and to hear her tell more in detail about pioneer medical work in Ethiopia!

Keis Gidado conducting morning devotions

agencies He chooses to use and bless will do so.

A witch doctor in Maji consulted us concerning his own health and was given a bottle containing a mixture to be taken over a period of a week. It contained a drug to which many people have an intolerance even in normal doses. He consumed it all in one day and returned with the empty bottle the following day asking for more. This particular man does not appear to fear or mistrust us, yet he has tremendous power and influence over many lives and holds them in subjection and bondage.

When dressings are applied to a limb or any part of the body, the medicine man's charm is placed just above it. The ultimate care is attributed to this. The pioneer medical worker cannot dispel that superstition over night in lives so darkened in understanding; the power of all this magic can only be counteracted by divine power.

Perhaps some of the saddest cases to be dealt with in pioneer work are those suffering from long and devastating diseases such as typhus fever. The patient after days of high fever and delirium is not capable of taking nourishment voluntarily. Instead of feeding the patient, the relatives accept this state of affairs as definite refusal and make no attempt to force even water. We may come along with the most up-to-date drugs and show those present how to feed the sick, but often the life is lost because it is not their practice to feed the helpless; they have a fatalistic outlook, "if he has to die he will die."

This picture of medical work as it is today in Maji is an attempt to write briefly yet honestly. It is not intended to discourage any would-be pioneer; on the contrary, to show that there is work to do with tremendous scope, and one great qualification for such work is *courage.*

It must be remembered too, that for most of these people it is a first approach to anything as opposed to a background of witchcraft for generations, and that those who venture now are the pioneers of their tribes.

The work is established and will one day be calling for reinforcements.

A NURSE'S PRAYER

Give me a body strong to serve,
A mind alert to learn;
Give me a heart that understands
A soul where visions burn.

For every one by day or night
Guide me to do my best,
And grant me skill and courage too
In meeting every test.

Give to my smile and voice Thy grace
Of warm serenity
To sooth my patients' fears and help
Them trust in me and Thee.

Oh give me words to comfort, Lord,
Like candles, in the night;
Teach me the need of little things
To heal and bring delight.

Help me to love and work without
One selfish thought for me,
So shall I be a minister
Of healing, Lord with Thee.

Author unknown

Training Doctors and Nurses IN EGYPT

Recruiting and Training Nurses

By MISS ROSELLA HUTCHISON, M.N. and MISS ALBERTA TEDFORD, R.N., Tanta Hospital

"All things are possible to him that believeth"—Mark 9:23.

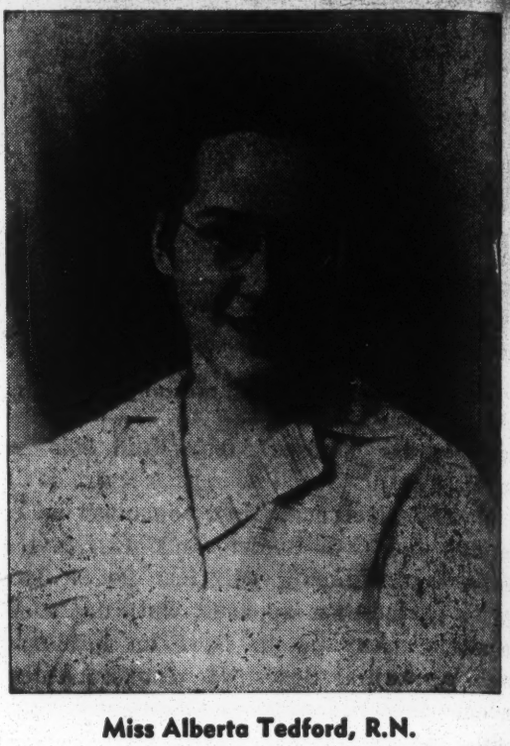
MISS TEDFORD—Now that capping service is over for our three new students of this year, do you have any plans for recruiting girls for next year? Did you feel that it was worth while to canvass our own Mission secondary schools last year?

MISS HUTCHISON—It was worth while in so far as it brought the nursing profession into the minds of the students as a possible career. Perhaps too, it gave them a better understanding of our profession. I have to admit, however, that not one of the girls who expressed an interest in private interviews and who gave her name for further contacts, has followed through. Some have married and some were thwarted by their families, but the majority gave no explanation for their loss of interest.

MISS T—The principal of one of our girls' schools gave me her opinion of our problem. She thinks the big difficulty in recruiting students and keeping a contented staff of nurses lies in the fact that nursing is not recognized as a profession here in Egypt, whereas, in recent years, the public has recognized the important place of women as teachers.

MISS H—Why is it that nursing can't seem to receive this same recognition? Is it just because families don't want their girls who have the standard of education we require, to do such menial tasks as bathing a patient?

MISS T—No, I think it is more than that! There's no national organization to give nurses official recognition or prestige. The government accepts for their hospital training programs, girls who have only enough education to enable them to read and write.



Miss Alberta Tedford, R.N.

The public is aware of this fact and better educated girls are looked down upon for choosing a career that has such low standards of education.

MISS H—That reminds me of my conversation with Miss H—(one of our Egyptian graduate nurses) this morning. I said something about hoping that this next year and in the coming years we would have much larger classes entering our training school. She said, "I don't think you ever will because your standards are so much higher than those of the government hospitals. By the time a girl has the preliminary education you require, her family wants her to prepare for something recognized that will earn a high salary."

MISS T—Did she think that the training program we have, such as the course she had in Assiut Mission Hospital, has standards that are unnecessarily high?

MISS H—No, she was quite emphatic in agreeing that standards of nursing education must be high. In fact she even hopes to take some post-graduate work at the American University in Beirut, Lebanon.

Miss Rosella Hutchison, M.N.

It's just that she thinks it will be a long time before we have the large classes we desire and need in order to provide good nursing in this country.

MISS T—Speaking of the need for nursing in this country reminds me of that beautiful government hospital standing empty over in the city of Mansura. You know this country realizes the need for medical care as evidenced by that and other unused hospitals between here and Alexandria or Cairo. The tragedy is that they stand empty for lack of staff.

MISS H—I suppose we're really fortunate to have the number of nurses we do have here and of the quality of these girls. Yet, because of our frequent inability to get done anything beyond the barest essentials in patient care, we become acutely aware of our insufficient staff. Fifteen graduate nurses including the five Americans, and six students to staff the administration, operating rooms, school of nursing, and wards of a hospital whose capacity is two hundred beds, seems hardly adequate, does it? When two of these fifteen are alone responsible for the whole hospital at night; when one graduate nurse carries full responsibility for a ward of nearly sixty patients it is obvious that whether we like it or not, most of the actual patient care has to be left to non-professional workers of varying degrees of skill.

MISS T—It is difficult, too, to find time for the Christian witnessing we would like to do above and beyond what our daily living declares. We need to remember, *"With God, all things are possible."* (Matt. 19:26)

MISS H—Yes, it is faith in promises like that which can give us courage for the future. Even our new students have already found opportunity to witness by words as well as by deeds. One of them told me of her conversation with some visitors in the ward while she was caring for a patient. She said, "One day recently when I was caring for a woman in a semi-private ward, some visitors said, 'It's too bad that people as kind as you Christians should waste yourselves and your prayers in worshipping a man!' I replied, 'We don't worship a man. We worship the Son of God, Jesus Christ. It is because God loves us so much that He sent His only Son to us in the form of a man, in order to bring us back closer to Him again!"

Still Serving in Assiut Hospital

By MRS. E. M. BAILEY, Assiut, Egypt

ONE hundred and thirty-six years and still serving. This is the record of three humble workers in the American Mission Hospital, Assiut, Egypt—Miriam, Shamsa, and Rosa.

1903 finds Miriam, a young girl deserted by her husband, helping to care for the sick in the hospital wards. These were the days of Sister Dorcas Teas, Dr. L. M. Henry, Dr. Grant and Dr. Pollock, all of whom have now passed to their reward.

Fifty years ago there were no trained nurses in the hospitals of Egypt. The patients were cared for by unlearned but devoted Egyptian girls and men, under the supervision of a foreign nurse.

In the early days of her service Miriam contracted an eye disease, and has suffered from impaired sight ever since until

today she has very little sight at all. As she grew older and proved her worth and faithfulness, she was promoted to the keeper of the stores. For sixteen years she served in this capacity. Not only did this mean the giving out of the daily stores to the kitchen, but having charge of ward equipment, supervising the preparation of patients' trays, baking bread and cookies for the nurses' dining room, and doing the hundred and one odd jobs that fall to the lot of one who holds such a task.

In course of time educated girls came to offer themselves for training as nurses and dieticians, and advancing years found Miriam physically unable to carry a heavy load, so work was found for her in the nurses' flat, but today almost blind and in ill health she sits in the sun or shade, longing for health and strength that she might still be active, but cheerfully greeting all who pass her way.*

Shamsa—her name means sunshine. She has indeed radiated the sunshine of God's love in the fifty years she has served as Bible Woman in the American Mission Hospital, Assiut. Blind from babyhood, she says of herself and her home that her mother kept the house dark for several years because her little daughter could not see. Shamsa's first consciousness of blindness was having her mother constantly crying and being told the reason for her tears, was because Shamsa could not see. Shamsa could not understand what was meant by "Seeing." She says she was very bad tempered and disobedient as a child. One day the preacher called and persuaded her mother to send her to the Pressley Memorial Institute to school. Shamsa was afraid and did not want to go, but she speaks now, with great tenderness, of the patience and unfailing kindness of Miss Jessie Hogg who was then the head of the school. Of her learning to love the Lord and wanting to serve Him, she tells. She learned to read Braille and had a number of books of the Bible, eventually the entire Bible in Braille.

*Since this article was written Miriam has passed on to her reward.

Shamsa and her Braille Bibles.

Miss Rena Hogg wanted her to go with her into the homes in Assiut and to do the work of a Bible Woman, but her brothers refused to allow her to visit in the homes, and brothers in Egypt exercise considerable control over their sisters. She says now, how the Lord comforted her in her disappointment and told her that the way would open for her to serve Him in the hospital. Soon after this in 1903 Sister Dorcas saw her in the church and asked her if she would come to the hospital and teach the patients about Christ. Since then Assiut Hospital has been home to Shamsa.

Daily she has visited in the wards reading the scriptures from her Braille Bible, singing and telling stories of Jesus and His wondrous love. On Sundays she accompanied Mrs. L. M. Henry to the prison and visited the women prisoners carrying the light of the gospel into the lives of those who were lost in darkness. For ten years she was ill and bedfast with arthritis, but eventually was able to again make her daily visits to the patients though now with badly crippled hands and feet. Blind, lame, and with crippled hands Shamsa still carries her sunshine around the wards and her face lights up with an inward light as she ministers to sick in mind and body.

Rosa was one of six children left motherless at an early age. After the death of her mother, as is the custom in this land,

(*Continued on Inside Back Cover*)

Rosa in her sewing room.

IN PAKISTAN

A Shower of Babies, Mary B. Reid Hospital

By MISS MINNIE E. BEATTY,
Retired from Sargodha, Pakistan

MARY B. Reid Hospital, Sargodha, had a literal shower of babies in July, 1951. Just having returned from a restful vacation I was interested in everything about the little hospital which catered to the needs of women and children. The place where the new-born babies were cared for was an ideal spot for me to spend some of my time to good advantage.

One day I walked into the room to see five of these little specimen of humanity side by side crosswise on a bed ready for their pictures. And were they properly "dolled up" for the occasion? Nothing was lacking to make the picture perfect.

The happy mothers were comfortable in beds in the room while proud nurses were flitting about in their white uniforms. They knew it was their responsibility to make the show a perfect one and they allowed nothing to detract from the picture.

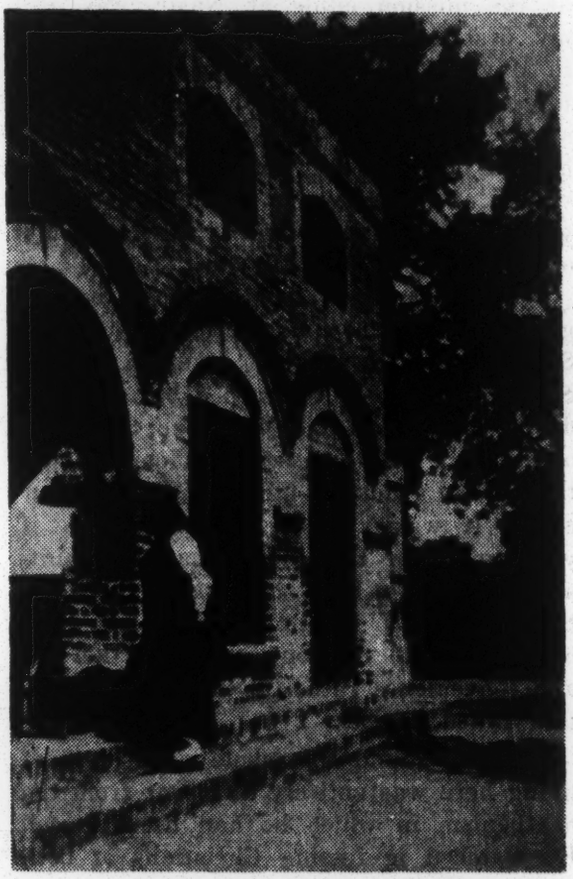
Another time I found a woman who had spent two months in our hospital so that she might give birth to a living child. Her face was a Madonna's. Love and joy were there with thanksgiving for the sweet wee thing nestled in her arms.

I have enjoyed having a part in the evening worship, which is held with the in-patients. Mark well the Spirit-filled woman who has the responsibility of these meetings. Many years have gone by since she became a part of this hospital. Each day she is fired with a new enthusiasm—a fire which is kindled in the early morning watch. She receives the women who come to the dispensary, she seats them in rows on comfortable stools. Then the *book selling* begins. Mrs. Sabir Masih has had some medical training so she can talk to the women with a deep understanding.

She rejoices to see a new woman coming. Her first interest is to find out who has brought her. If he is still waiting in the entrance, she quickly selects books in different languages, so she may be certain to have his. He is a clever man indeed if he doesn't carry away a Rs.5. Bible!

She makes a point of offering each person a book. It may be Arabic, English, Urdu or Punjabi, but she presents God's Word both by word of mouth and by the precious written word.

She has a long prayer list: for missionaries who have retired, or are on furlough or are in the "front line," for the families who are living in Sargodha, for young men and women who may be in special temptation, for lonely people who are living in different stations. These are all mentioned to the Heavenly Father and we are strengthened because she met God in the morning and our names were on her lips.



A patient arriving at the dispensary, Mary B. Reid Hospital.

Dr. James is a very interesting woman from Madras, the only one of her family in this country of Pakistan. Her sweet personality has won the hearts of the people and her medical skill is appreciated.

IN THE SOUTH SUDAN

Gac, Clinic Helper

By MISS JEAN MAXWELL, M.N.,
on furlough, Fairmont, W. Va.

THE first day Gac Duac (pronounced Guy Dwaitch) spent on his new job at the mission clinic at Nasir, was also my first day at the clinic, a warm day in May, 1947. So I've always had a special interest in my heart for Gac. He is a short stocky boy with a twinkle in his eye. His home is a good many miles away from the station of Nasir over in central Nuer area, which is the area between Nasir and our other Nuer Station, Wanglel.

We had needed a new boy to be the general flunky around the clinic, so Mary Smith, our doctor, had asked our head clinic man if he knew such a boy. He produced Gac. From the first Gac took hold of the work well, soon began to learn harder things, and gradually filled a big spot in our clinic. It wasn't easy for him. Think if you had never had an intimate acquaintance with soap, knew nothing of the germ theory and all it implies, and had been brought up to do your work by the sun and convenience rather than some contraption called a clock.

He soon found the whole philosophy of living here was entirely different from the heathenism in which he had been reared. He watched professing Christians of both black and white colors treating his countrymen with kindness and justice. He sat every morning in the clinic prayers and slowly began to realize that this teaching of Jesus was a new thing, the like of which he had never dreamed of before. Jesus evidently was a real person who had lived on this earth long ago and who yet was God Himself. This was hard for him to understand. But the treatment Jesus gave to his enemies and those who hated him was even harder to understand, for one of the main interests of the Nuer is continuing, whenever possible, the feuds between various families or tribes. Their code has no place in it for kindness to the burdened stranger or foreigner in distress.

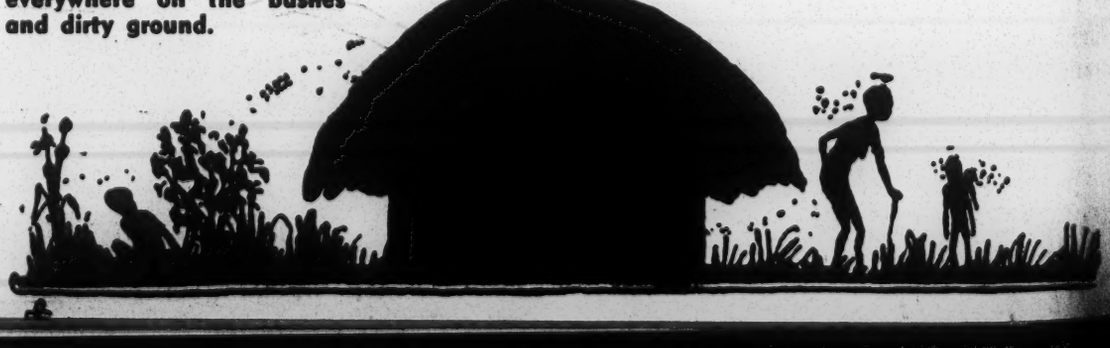
Then the teaching of Christ about heaven and the possibility, nay, certainty, of a follower of Christ reaching there was very, very strange. Nuers hold a vague idea of an after-life and an everlasting land, as they call it, but this is not for the common man to think of, certainly not for the man who is not true to his father's gods.

Some of you may think that because Gac was a heathen boy from the heart of Africa he would have great difficulty in grasping these things mentally, but that is not so. He is an intelligent person, if unlearned. As he heard the Gospel month after month and year after year, he began to ask sensible questions and show an increasing interest. Finally last year he indicated his desire to be baptized. This fall word came that Gac Duac was baptized along with others. No doubt his name has been on the Book of Life for some time.

Last year after he had definitely shown that he was really converted, Mary asked him one day if he would like to have a turn at clinic prayers; he agreed—somewhat bashfully. But when the day came for which he had prepared well he stood up before his own people and spoke the message the Lord had given him without hesitation.

Since then he has learned to read by the adult literacy method which Miss Huffman is using successfully, and is now taking arithmetic lessons from Eleanor Vandevort. She reports that he is much more eager to learn than most Nuers.

To me Gac represents a large group of the Nuers whose conversion is not what might be termed spectacular. He also represents the working together of all our departments on the mission station. Medical, evangelistic, and educational aspects of our work have all had a part in his being led to the Lord.



Health Poster: The flies are everywhere on the bushes and dirty ground.

Jock, Clinic Helper

By MISS ELEANOR C. VANDEVORT,
Nasir, The Sudan

ON October 14, 1950 in a quiet room in the clinic, a young Nuer boy, about 15 years of age, died. His older brother, Jock, stood there beside the little fellow watching, as the pain which had so possessed that body for two days was defeated by God's calling of the boy's life.

Jock has been one of Dr. Mary Smith's clinic helpers for a couple of years and consequently has seen and dealt with many of the diseases of the Nuer people. And as he stood there watching and clinging to any hope he could find that his brother might live, he could well have been plagued with heart searchings as to why God had not answered his prayer with a positive answer instead of this impending negative one. In a matter of seconds, that noon day, Diu Mayan slipped away. Jock left the room as silent as any one of any color or place whose heart has just experienced that mysterious separation between heaven and earth. I say it this way because Diu had said he believed in Jesus and there seemed to be assurance and joy in our hearts that day that we will join that little fellow with all the redeemed ones of the Lord in that Great Day.

We had a service on the clinic porch that afternoon of singing and prayer and a few words from the Word, and then, after some men had dug the grave, they took the body to be buried. Various relatives were standing about quietly, not talking or weeping, but possessed with their thoughts which only heathen folks can have at such a time. A Nuer pipe was passed around among the women—a necessity on any occasion—and passers-by paid no attention, though they no doubt knew what was going on.

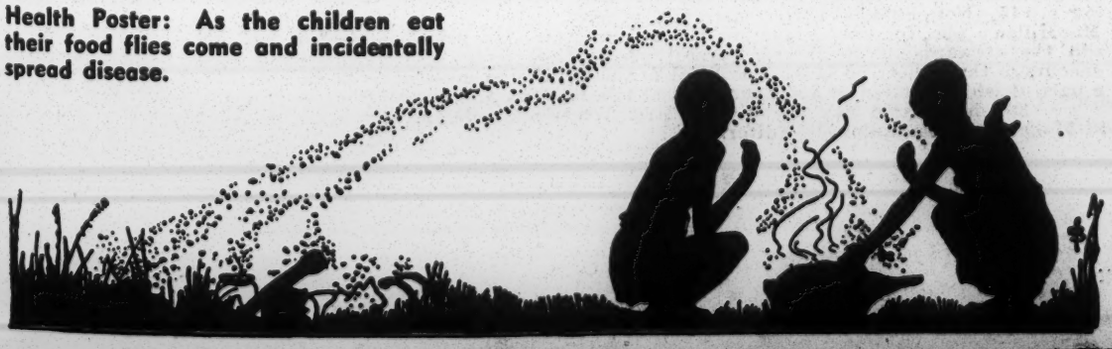
Jock stood watching everything that was going on, for in Africa there is no camouflage of reality. Soon the body, which had been carefully wrapped in a clinic blanket and carried on a large skin was placed in the grave. Heathen custom was directing proceedings all along for none of Jock's relatives there were saved. As the men were about to throw in the dirt, Jock stopped them, and taking a piece of paper out of his New Testament, he stooped down and without a word placed it on his brother's body. This was a substitution of a custom which the Nuers have at death of placing a piece of skin over a portion of the body, the exact meaning of which I am not certain, except that it is because of their fear of death. Jock had written on that paper those words of Job, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." He had done this of his own desire for it was not till months later that we knew what he had written.

After some time the men were satisfied that their work was completed, and wiping the dirt off their hands they began to walk away with the women. But, for the first time, Jock spoke to them and calling them back he began speaking to those people about Jesus Christ. I couldn't understand the language, but I heard His Name, as Jock's testimony.

This man, Jock, is one of the folks we live with every day out here. We know him as a real friend. But still, surrounding this man are the heathen relatives, the heathen neighbors, the heathen chiefs who play a vital part in his life. But there is still another whole influence that should eclipse all these others, and, in truth, in God's eyes, it *must* else we sin—the influence of your believing intercession on Jock's behalf. He *needs* it just the same as members of the physical body are dependent upon each other.

May the truth of God's Word begin to burden more and more believers back home so that these young believers may *know* the reality of having their hands held up and their knees strengthened through God's answering of your prayers on their behalf.

Health Poster: As the children eat their food flies come and incidentally spread disease.



Worship Service

By MRS. JAMES R. LEE, Bellerose, New York

THEME
BIBLE PRAYERS

AFFLICTION DRIVES TO PRAYER

We must listen as well as speak.

How rare to find a soul still enough to hear God speak! In the secret of His presence let us bow in silent adoration that we may hear His voice.

Prayer Hymn:

"What a Friend We Have in Jesus."

Leader:

"In my quiet room I talked with the Friend I love,
As He engineered His planets, His stars, His suns;
My little world was what I was dreaming of
My little day and my own near, precious ones,
And He with His hands on the universe, His eyes
Upon endless space and the sweep of. eternity,
Bent above me, listening to my cries,
And forgetting my faults and failures, answered me."

Scripture:

Job 42:1-6; James 5:13-20; Mark 9:29; Luke 5:12- 13.

Meditation:

From the earliest days of missionary endeavor, men and women have followed their Master in offering the ministry of healing to those in physical need.

"The healing of His seamless dress
Is by our beds of pain.
We touch Him in life's throng and press,
And we are whole again."

Christ transfuses power and strength as faith prepares us to receive them. I think of a dear person in our congregation who was stricken with polio a little over a year ago. When she was told that she might never walk again, her answer was, "Oh, I must! I have a family—two small children." Such were her determination and faith that she surprised her doctors and nurses by recovering very rapidly. When they expressed their surprise, her answer was, "It is faith, the prayers of my church and my friends."

Christ prayed because there was One in whom He believed, Someone on whom He based His entire hope. You and I have that Someone, too.

In Dicken's *Bleak House* is the story of Little Joe, the chimney sweep who was brought to Tom-All-Alones to die of tuberculosis. When Allan Woodcourt called on him one day and asked if he could say a prayer, the lad replied that he didn't know any.

Allan asked, "Jo, can you say what I say?"

The lad replied, "I'll say anything as you say, sir, for I know it's good."

Then Allan began, *"Our Father."*

"Our Father!" said Jo, "Yes, that's very good, sir."

And *very good* it is! Let us pray it together, *The Lord's Prayer.*

Prayer Cycle:

Select Medical Workers from Days 5-9, 12, 16-21, 26-29.

PROGRAM SUGGESTIONS

Just space enough to say that it is with joy that the Magazine offers many splendid articles for programs on our medical work. Continue with the "cumulative poster" adding the paragraph heading p. 515. Note extra available materials, p. 570. Note also the "Unforgettable Character" story, Mr. MacMillan's plea for prayer and the News from Afar! To your study of all of this abundant material add the stewardship of prayer, careful preparation, and the participation of many members—and encourage the society to make sacrificial financial gifts to meet our regular WGMS missionary budget, a part of which is used to keep our medical missionaries and hospitals at work for Him.

For inspiration ask all to read Mrs. White's article, p. 544—then make your Society 100% in Magazine subscriptions!—Editor.

DAILY BIBLE READINGS

By Reverend Leslie B. Flynn

THE MONTH OF JUNE

Day:	*Read all of*:	*Or select*:
1st	Prov. 1-3	(Chap. 3)
2nd	Prov. 4-7	(Chap. 6)
3rd	Prov. 8-11	(Chap. 10)
4th	Prov. 12-14	(Chap. 12)
5th	Prov. 15-18	(Chap. 15)
6th	Prov. 19-21	(Chap. 20)
7th	Prov. 22-24	(Chap. 22)
8th	Prov. 25-28	(Chap. 27)
9th	Prov. 29-31	(Chap. 31)
10th	Eccl. 1-3	(Chap. 1)
11th	Eccl. 4-6	(Chap. 6)
12th	Eccl. 7-9	(Chap. 7)
13th	Eccl. 10-12	(Chap. 12)
14th	Song 1-4	(Chap. 2)
15th	Song 5-8	(Chap. 6)
16th	1 Kgs. 5-7	(Chap. 6)
17th	1 Kgs. 8-10	(Chap. 10)
18th	1 Kgs. 11-13	(Chap. 12)
19th	1 Kgs. 14-16	(Chap. 15)
20th	1 Kgs. 17-19	(Chap. 18)
21st	1 Kgs. 20-22	(Chap. 21)
22nd	2 Kgs. 1-3	(Chap. 2)
23rd	2 Kgs. 4-6	(Chap. 5)
24th	2 Kgs. 7-10	(Chap. 7)
25th	2 Kgs. 11-14:20	(Chap. 12)
26th	Joel 1-3	(Chap. 3)
27th	2 Kgs. 14:21-25	
	Jonah 1-4	(Chap. 1)
28th	2 Kgs. 14:26-29	
	Amos 1-3	(Chap. 3)
29th	Amos 4-6	(Chap. 6)
30th	Amos 7-9	(Chap. 8)

From American Tract Society
(See Dec. Magazine, p. 225)

ANSWERS TO BIBLE READING QUESTIONS IN APRIL MAGAZINE

(Psalms 61-150; 1 Kings 1-4)

91. Psa. 117; Psa. 119.
92. "Selah".
93. Psa. 66:18.
94. Psa. 68.
95. Psa. 68:28; Psa. 90.
96. Psa. 69.
97. Psa. 72.
98. Psa. 84:10.
99. Psa. 90:11 (Moses).
100. Psa. 103.
101. Psa. 103:17.
102. Psa. 107.
103. Psa. 116:12-19.
104. Psa. 126:5, 6.
105. Psa. 136.
106. Psa. 148.
107. 1 Kings 1
108. 1 Kings 3:5-15.
109. 1 Kings 3:16-28.
110. 1 Kings 4:22, 23.

Through the Bible In 1952

QUESTIONS ON JUNE DAILY BIBLE READINGS

(*Proverbs, Ecclesiastes, Song of Solomon, 1 Kings* 5:22, 2 *Kings* 1:14, *Joel, Jonah, Amos*)

111. What is the beginning of real knowledge and wisdom?
112. To what is the path of the just compared? the way of the wicked?
113. What did Solomon say about the ant?
114. What six things does the Lord hate?
115. Under what circumstances is a "dinner of herbs" preferable to a "stalled ox"?
116. What advantage does the silent "fool" have over the talkative "fool"?
117. What is better than: a. great riches? b. boasting of tomorrow? c. fear of man?
118. Complete: "Train up a child . . . . . ."
119. Which chapter is the greatest tribute ever written to a virtuous wife?
120. Why is a living dog better than a dead lion?
121. What is "the conclusion of the whole matter"?
122. What symbolism is connected with the danger of little foxes?
123. Where did Solomon secure temple building materials? Did he build in an era of war or peace? How long did it take to build the temple?
124. What covenant did God make with Solomon?
125. What visitor said of Solomon's wisdom and prosperity, "Behold, the half was not told me"?
126. Wherein did Solomon disobey God? The penalty?
127. Who succeeded to Solomon's throne?
128. Who fed a prophet and received a reward? What reward?
129. Who coveted whose vineyard? Did he get it? How?
130. What last request did Eljsha ask of Elijah?
131. Who lied for a gift, but was smitten with leprosy?
132. What was the horrible death of Jezebel? Athaliah?
133. Who was told to go to Nineveh, but bought a ticket to Tarshish?
134. Where found: "The sun shall be turned into darkness, and the moon into blood"?
135. What herdman, gatherer of sycamore fruit, was commissioned to prophesy?

Pray Without Ceasing

By FRED C. MacMILLAN, "Our-Missionary-Through-Prayer," Kansas City, Missouri

IT is those who form the habit of prayer who discover that God's desire for them is greater than their desire for themselves. I was taught to pray by godly parents and it has been my practice from my youth. As I look back over the years, and the way I have come, I can see God's good hand in my daily life and His strength and guidance in any trying and difficult situation.

God hears and answers our prayers for others. I have my "Prayer List" with the names of those for whom I pray daily. My name is on the "Prayer List" of persons who pray for me. Together we are praying for others, at home and far away.

How many we know, and there are many we do not know, who have been brought to Christ by the intercession of friends and loved ones concerned for their salvation?

There was a saloon keeper for whose conversion a Christian mother and sister prayed "without ceasing". This man accepted Christ, gave up his evil business and united with the church. He became a member of a Gospel Team, and went out into the highways and hedges to bring others to Christ.

For thirty years a faithful wife prayed for her husband who was not a Christian. He accepted Christ in an evangelistic meeting. He united with the church and became an earnest personal worker.

A vice president of an important railroad in the west, had a wonderful Christian mother. For twenty-five years she did not cease to pray that her son would accept her Saviour as his own. I chanced to be with this man at the time of his mother's death. It is easy to speak to a man about his own soul at a time like this. He was reminded of his mother's concern and her prayers that he might be saved. He accepted Christ and will meet his praying mother in heaven.

In 1921 I accompanied Rev. Mills J. Taylor on a visit to the Foreign Mission stations of our church in Asia and Africa. In 1925 I attended the Montevideo Foreign Mission Conference with Dr. Robert E. Speer and went with him on an extended tour of the Presbyterian Missions in South America. These were two wonderful experiences.

The one thing that impressed me most, both in South America and the mission fields of our own Church, and that has remained with me through the years, was the desire of the missionaries for the prayers of the church at home. This was the request not only of *new* missionaries, but of *veterans* who had been on the field for years. There was little said about buildings and equipment or material things. It was assumed that all this would be supplied. Their chief concern was about this spiritual support. They were away from home in a foreign land, living among strange people with strange customs. They wanted to be assured that they would be sustained in their efforts by the prayers of God's people who had sent them on their mission for Him.

I remember one wonderful missionary on the field today, who had been out there only six weeks at the time of our visit. We found her sitting on the porch of the college building. A native was teaching her the language. When she saw us she came to meet us. After a few minutes conversation she said, "It is all too much for me. I am so homesick! Are you going to pray for me and ask your Aunt Mary to pray? Unless you do, I will have to go home."

Aunt Mary was one of those rare

saints with little to give except her prayers and her consecrated life. She covenanted with me to pray every day for individual missionaries at home and in the foreign field.

Gertrude Zink had come to India from a praying home. She had come with great expectations and a trunk of beautiful clothes. She found India far from home and everything was dark to her, and she felt out of place. When Dr. Taylor and I visited the station, she took me alone and unburdened her heart. She wanted me to pray for her. I told her that I would and that I would ask my Aunt Mary my partner in prayer, to pray and to write her, which she did. It was suggested that she spend an hour every day *alone with Christ*, which she promised to do.

When Miss Emma Dean Anderson retired from the Gurdaspur Home for Outcaste Women and Orphan Children, Gertrude Zink was selected as her successor. It was only a short time until Christ needed Gertrude Zink in Heaven and He took her to his Home.

Mrs. McBride, not long ago, sent me a large picture of the new missionaries. I have this picture on the wall of my room. When I look at these missionaries they seem to be asking for my prayers and the prayers of the church. I answer, "I am praying for each one of you by name each day."

When I returned with Dr. Taylor from our visit to the Foreign Mission field, I received invitations from churches and conferences to tell about the work. In these addresses to congregations, Sabbath Schools and missionary gatherings, I told how the workers in all the stations had asked us to tell the folks at home to pray for them. Many in different churches agreed to pray for a particular missionary by name every day and to write the missionary they were doing this.

This was thirty years ago. Many who agreed to pray are in Heaven today. I am sure they know what we are doing down here and that they are speaking to Christ about us up there. *But what about their successors in the ministry of intercession?* Who are following in their train?

If you would have joy in your own life—pray for the salvation of men and women and children. Pray for your pastor. Pray for the missionaries of the church who serve at home and in far away places.

Praying for another, *blesses two*—yourself and the person for whom you pray.

WHAT WOULD *YOU* SAY?

What is *your* solution? What do *you* do when someone spits on the sidewalk or in the hospital corridor? You say that sounds like Africa? True enough, but this missionary has seen it happen in America. Not all the heathen live in Africa.

We have a little speech we make to the Nuer who spits on our clinic floor that goes something like this: "Didn't you know that your spit is the gift of God? He gave you spit so your body would not dry up. So is it good to throw away the gift of God?" Usually this leaves him gaping.

Of course we try to be a bit more specific as to why we think spitting is a bad habit when we come to teaching the school boys in hygiene class. We tell them that everyone's saliva has "bad eggs" in it. This is the term we have used for germs, and it serves the purpose. With the clinic boys in anatomy and physiology classes Dr. Mary Smith can go into the various diseases which are transmitted through the discharges from the respiratory tract. But I still think the "gift of God" approach is quite good.

Jean Maxwell

My Most Unforgettable Character

By HARRY S. HUTCHISON, M.D., Tanta Hospital, Tanta, Egypt

The life of a missionary doctor is filled with contacts with unforgettable characters. Sometimes the character is unforgettable because of some outstanding quality of excellence or because there has been unusual pleasure in the contact. On the other hand remembrance may stem from opposite reactions.

The Khalifa made the latter impression on me. My contacts with him were brief but poignant. My first meeting with him was early in my missionary career when I was yet full of zeal to see things well done, rules kept and impartially enforced.

It was a beautiful morning on a day when no visitors were admitted to the hospital wards. I was working in the newly established laboratory near the hospital entrance.

Suddenly there was a commotion and loud impatient knocking at the door. I went to ascertain the cause. An imposing personality in flowing robes and followed by obsequious retainers presented himself and demanded admission to visit a patient. I tried to explain that this was not the time nor the manner of such visits. It was soon evident that such explanations were useless. Without making the least impression, my voice grew louder and louder. One of the faithful hospital helpers, more aware than I, of the importance of our visitor whispered, "But Doctor, he is the Khalifa." I was now thoroughly righteous in my wrath and rising to defend my position, asserted, "Were you the King himself, I would not admit you." This was rank heresy; was he not the Khalifa?

Someone ran to report to my senior who was the chief of staff. To my great discomfort the more experienced missionary deemed it wise to make an exception to the rule; I was overruled; the visit was made.

The next time I saw this "unforgettable character" could not be called a contact. I was one of many whose friends with high balconies overlooking the main streets of the city, had a grand-stand view of the annual religious parade. From a friend's house, I watched the milling throngs of people on the great day of the feast of the saint. On this day, the Khalifa rode in great procession from the mosque through the city streets. During the week of feasting nearly a million people pour into Tanta to pray and cast their alms into the treasury of the mosque. The proceeds of the box help to keep the wives and children of the Khalifa. But on this great day, he rode a horse through the streets, dressed in his official robes, followed by his people bearing banners. The poor crowded around seeking the blessing that may come from him "if by chance they can but touch the hem of his garment" or even the horse he rides. I watched and wondered whether any spark of pity burned in his heart for the people who thronged him.

Again I met the Khalifa and this time he was my host. The Khalifa had a brother who suffered from diabetes and being near to death he resolved to try the foreign hospital. It was my lot to attend him. I regulated diet and insulin but the result was poor because his mouth was full of septic teeth. No one had dared to do anything about this because the risk to reputation was too great. Not thinking of my reputation, but only

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Harry S. Hutchison, M.D., F.A.C.S., was born on a farm near Claysville, Pa. Graduate of Muskingum College. Medical course at Western Reserve University, with additional training in Chicago and Vienna Universities and in the London School of Tropical Medicine.

With his bride, Miss Susannah McKeown, he began mission work in Egypt in 1921. His entire missionary career has been in Tanta Hospital, first as doctor, then as Chief of Staff.

Children of the Hutchisons: Ada Margaret, teacher in Mt. Lebanon Junior High School; Rosella May, M.N., short termer in Tanta Hospital; James M., employed in Pittsburgh, Pa.

Dr. Hutchison's father and mother, both over 90 years old, still live near Claysville.

The "Unforgettable" Khalifa

of the patient's need, I pulled the teeth, clearing his mouth of its load of infection. The result was surprisingly good. I won a grateful patient.

Hearing that I was about to depart for furlough in America, the Khalifa and his brother invited the men of the hospital staff to a sumptuous banquet — such a banquet as only Egyptian hospitality can provide. There were many courses, much food, and abounding hospitality. I cannot forget the arrogant visitor at the hospital door, nor the ostentatious rider in the city throng, nor can I forget the gracious host who received me in his home to do me honor. No women were present at that banquet and none were seen. It would not have been seemly, yet twenty-five years later a patient—a woman grown —but then a little girl recounted for me her impression of that occasion.

Several years passed and again I met the Khalifa. It was midnight when the telephone summoned me from my sleep. A voice called me urgently to go to the home of the Khalifa "because he has a pain." It was a dark night and winter cold, but the call was insistent so reluctantly I dressed and went.

When I arrived at the house I was told that the Khalifa was in bed and that he felt better, but would I see him. Of course I would see him. He was comfortable in his warm bed with his family around him. He assured me that the pain was now gone and he no longer needed me. Naturally since he was the Khalifa, and since I had rendered him no service, I should expect no fee and I received none. I was by that time in what might be described as a dangerous state of mind.

Some months later, the Khalifa was again in need. He came to see me at the hospital. He needed hospital care. I insisted that before admission he pay for the night call. He refused and went away.

Again there was a lapse of years before my next meeting with the Khalifa. Necessity brought him back to my care. He had aged very much, his wife had borne their children and been retired, and he was now devoted to a black girl who had once been his servant. It was her task to wait on him day and night, tending to his every need for food and comfort. Health had departed with the years and he was suffering from advanced tuberculosis. It was his weakness and his fear of death that brought him to the hospital. This time he was willing to pay his fees for the care and any healing which we might be able to give him. Some of the irritation of former contacts having been dissipated with time and experience, it was possible to overlook the past and in His name to render such aid as our knowledge and skill permitted.

He is gone now, but I shall never forget him. After all he is only one of those to whom the ministration of healing has been given. One need not be surprised if he finds himself, like Jesus with nine who did not return to thank him.

As this sketch is being written, there are under our care in the hospital, a daughter, a nephew, and three other relatives of the former Khalifa, my "unforgettable character." I could not well forget him, if I would.

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

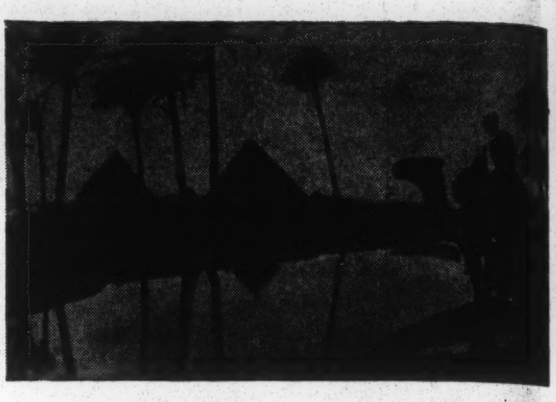
The Call

IT came rather suddenly. Yes, we had considered foreign mission service but there seemed no special need at the time for us. The Board had made no appeal, so we "settled" in a church and were serving very happily.

Then came the Call. Naturally we asked—why should we be called? There were several young ministers not yet settled in congregations. Why not one of them? We thought of ourselves, so happily settled; we loved our church; we looked with great pleasure on the new furniture in the manse, the carpets, the curtains and other household equipment—all so lovely in our eyes, and we queried, what shall we ever do with these precious possessions?

Soon they seemed to have smaller value and to be less important. We could think of nothing but the Call. My husband, being the son of a minister had often been a bit disturbed when friends would suggest that, of course he too, would be a minister. He decided to study medicine. He had argued that a Christian physician can do as fine service for the Lord as a minister, and there is no one to deny that fact if the man is dedicated to the Lord and is called. He was not satisfied with medical service and in a short time went to the Theological Seminary and was duly ordained as a minister of the Gospel.

We had to make a decision. We should talk it over with our parents, who were all living and active in Christian service. We could hardly eat or sleep; we talked and prayed and prayed. We wanted to do whatever God wanted us to do and after hours and days of prayer we said,



"We will not go a step further until we have seen the pyramids."

"Yes, Lord, we have heard your call; we are ready." This is, I am sure, in large measure the experience of every one who is called to serve in the regions beyond: first the call; then the battle involving other interests and loyalties; then complete surrender to the will of God and victory.

Needless to say our hearts were full of joy as we prepared to travel to the new field of service and when we set foot on the shores of the land that had called us, we felt assured that we had made no mistake.

There were friends traveling with us, who were on their way to the India Mission. Stopping in Egypt for a brief time they said, "We will not go on a step farther until we have seen the pyramids." And we echoed, "We cannot begin our work until we too, have seen these old wonders." Within three days we all went even to the top of old Cheops. Later visits were never so exhilarating.

We had come to Egypt for work—missionary work! What are we supposed to do, was the query in our minds. Others had been thinking and planning for us. Noting my husband's musical gift, they asked him if he would direct the singing in the daily chapel service in the schools; it was a union service, the boys on one side,

We are happy that our beloved Editor Emeritus is herewith presenting the first of a series of "Memories and Meditations." Her many friends will rejoice to know that restored health is hers in sunny California.

the girls on the other side of the large hall, a curtain separating the groups, but all visible from the rostrum. Of course he agreed.

"Who would play the organ or was there an organ?"

"Yes, there was an organ."

"Could your wife play?" He admitted that she could play a little bit! So it was almost over night we were inducted into Mission activities.

There were some families in Cairo who spoke English in their homes and they asked for a Sabbath School class in English for their daughters. Here was a group of lovely, beautiful girls to be met and taught every week.

There was another group of young people of different nationalities in Cairo that, previous to our arrival had formed a Bible class taught by Jessie Harvey Robinson, who had left Egypt at that time. When this group learned that there were some young people from America who had had experience in youth work they eagerly accepted the idea of organizing a society under the plans of Christian Endeavor. This was a new experience for them and they loved it. Dr. Francis E. Clark, the founder of the Christian Endeavor organization shortly visited the Near East. He gave them a new conception of their work and deep pleasure in feeling their oneness with the thousands and tens of thousands of young people all over the world. What a joy it was for me on a visit some years later to walk into "Mrs. Harvey's drawing-room" where the Christian Endeavor meetings were being held and worship with a large group of various nationalities—the successors of that society of earlier years.

In our lives there came days and years of happy service, as we struggled with the Arabic language and we felt great satisfaction when our messages were understood. My husband was a physician but he was also an ordained minister of the gospel. He was not supposed to be busy along medical lines but he was consulted again and again just to know if the friend really needed to call a doctor. If not, what would be good medicine to take! He was a most convenient consultant in the Girls' Boarding School to advise and assist Miss Kyle in diagnosis and also home treatment. He rejoiced that he was able to help.

Into our own home little ones came to brighten our lives and to give the deepest joy that can come in human hearts, but the calling away of a little one brought the deepest sorrow then experienced by us.

After a few years came serious illness and we were ordered to take a furlough before our regular time, expecting to return to our work ere long. It was ordered otherwise. We said sorrowfully, "Our missionary work is over." We were mistaken. God had other plans for us. After our return to America we were often surprised if not shocked to be asked by friends we had known years before if we had been in Egypt or India. In general we found a great lack of missionary knowledge in the church. The thought came to us: Can we still serve Egypt by bringing enlightenment to the home church concerning the need and urgency for help over there?

Opportunities pressed upon us, one after another. A stereopticon brought information, and beautiful slides were available from a commercial house. It was not a "movie" but the pictures of pyramids, temples, tombs, sphinxes and the natural scenery of Egypt were as beautiful and more educational than many modern pictures. Other slides were made, showing our mission buildings, the colleges, hospitals, the students and teachers, groups of ministers, bevies of children which brought before the people of the home church the great work carried on in that romantic land of Egypt.

Calls came from presbyterials, conferences, conventions, schools of missions, chautauquas, summer conferences and individual congregations. Always it was a delight to tell of the great work in the Valley of the Nile.

We know—or do we know—that

some years ago the Foreign Mission boards of the evangelical churches came to an agreement as to which fields would be cultivated by each denomination. We know that the foreign fields of the United Presbyterian Church lie in Egypt, North Sudan, South Sudan, parts of Ethiopia and great districts in North India and Pakistan. For the evangelization of these areas we are responsible.

In the United States we also have certain responsibilities in Home Mission work; in the South among Negroes; in the northwest among Indians; in certain cities, churches and schools in the Southern mountains.

Now let us think of the Master's call to us as women of the church. How many are there? According to the minutes of the General Assembly there are 219,513 members of the United Presbyterian church in the United States. Surely, at least one half of these must be women and young women which would be 109,756. How many of these have heard the call and are sharing in the work assigned to us. We look again at statistics of the Women's General Missionary Society and find that there are 27,268 members of women's societies, and 10,067 members of Young Women's societies, which means that 37,335 women and young women have accepted their share of the work.

Why not make it our aim this year to have every member in our societies win one new member; then the roll would be 74,670 by 1953. If the members of our organization would seriously undertake such a campaign, would it not be possible to enroll every woman in the church in this special work in 1953? You say this is visionary? Not as visionary as the Great Commission of our Lord—to give the gospel to "every creature." What a revival of spiritual life if every woman who has been so greatly blessed through the gospel of our Lord would earnestly have a part in sending the message of the gospel to all those for whom she is responsible.

What will it cost, do you ask. Turn to the last three pages in this Magazine and look at the directory. Read over the names of the Home Missionaries and then the Foreign Missionaries supported by the Women's General Missionary Society; then the names of the men and women under the Board of Foreign Missions. Then you will note tenderly the names of those who have been retired after many years of active service. If you are fond of figures you may add up the years given to this work. How much did they give? All they had!

The question arises why is any one of our Christian women indifferent to this great work? The answer is that she does not know. While we have abundance of literature it is not in the homes of all our people.

Mrs. White's dream of "A Missionary Magazine in Every U.P. Home."

Will you help make her dream come true?

The Women's Missionary Magazine begun sixty-five years ago and which grows better year by year, is filled with information, not only about our special work but the work of the whole denomination and reaching out to world missions as year after year interdenominational subjects are presented for study.

We note that of our 37,335 women and young women only 15,592 are subscribers to this fine periodical.

The goal set sixty-five years ago, is still valid "A Missionary Magazine in every United Presbyterian Home."

Can we not in some way so touch every woman in the church that she may hear, echoing down through the centuries the precious words that came to Mary of old—"The Master is come and calleth for thee."

NEWS FROM AFAR

Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

UPS AND DOWNS ALONG THE FRONTIER

It was an afternoon in January. We had left the car to walk across to one of the many Muslim villages of Attock District. From our map we knew there should be a village in the direction we were going but we could not see beyond the hills.

People along the way assured us we were on the right path. It was good we had not brought our bicycles because the path was narrow and steep and rocky. Then just beyond the ridge we saw the village. We stopped to pray and then entered, wondering what we would find.

A man directed us to the common waiting place for men but went on about his work. The door was open so Eugene Glassman went in to wait for the men to come. No man is allowed to go into the houses where the women are. No one was around to tell Margaret Ballantyne and me where to find the women. We went into the street and a woman led us into the house of the religious teacher. He was not at home but we met his wife and daughter. The latter could read in a sing-song voice the Arabic of the Quran. Other girls were also repeating the words in that language, which they could not understand.

We told them of Jesus Christ, the Saviour, but no one was interested. The son of the house came in with a bundle of fodder which he cut up for his buffalo. We told him that Mr. Glassman was sitting in the house but he went on with his work.

Leaving a Gospel portion for the girl to give to her father, we joined Mr. Glassman who said no men had come to him. The village was rightly named, "The Place of Forgetfulness."

Wearily we retraced our steps and

Helen Weede looking across a bit of her district.

stopped at a small group of houses. Again we paused to ask God to direct us to some hungry heart. Entering the hamlet we found the people to be illiterate but all the women gathered around Margaret and me, while Mr. Glassman led a group of men.

The women wore the garb of a century ago—black shirts with full trousers of red and black stripes, made tight at the ankle. We thought that these would never understand what we had to tell, but we were surprised by one young woman who listened eagerly. She said she had always wanted to learn to read but never had the chance.

We asked her to repeat what we had told her and instead of the usual answer, "Be good and you will be saved," she replied, "You said, 'Jesus Christ died for our sins.'" We left a book which we told her to show to everyone who could read.

Only a handful of villages in Attock District have even one Christian and in only three places are there enough to organize into small congregations. It takes us three missionaries, with the occasional help of the Campbellpur pastor, several years to reach all the villages of At-

tock District just once.

Because our mission has not been able to adequately evangelize all the areas for which the U. P. church has been responsible, our mission has asked other mission groups to take over two areas. We felt we should wait no longer for more recruits to be sent out lest these doors be closed as they have in other places.

If we are to continue giving the evangel to those in the areas we are now occupying, it will be necessary for young men and women to come to replace those who are about to retire. Do we care that so many are ignorant of the Way of Salvation?

Helen Weede

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, on furlough, Conoquenessing, Pa.

JOE

The little fellow was born into a family of several brothers and sisters. He didn't seem to thrive on the same treatment the others had had. Day by day he grew thinner and thinner and his sister, carrying him about tied to her back, had trouble quieting his fretting. Then he became so ill he was left to lie by the hour on the bed in the little hut which was also a drink shop.

Joe

One day he was too ill even to cry. Neighbors came in, took one look, and went away shaking their heads and clucking their tongues in sympathy. Finally someone suggested that the nurse at the Mission might have a suggestion. The mother wrapped her little son in her shamma, tied him to her back, and in the company of a few sorrowing friends, went to the Mission.

The nurse looked at the little fellow, all but lifeless, probably less than a year old, and hardly dared to hope that any treatment would save him. She knew that he could not survive if his mother took him home again, no matter what instructions she might give as to feeding and care.

The story of little Yusef came to the ears of Mr. and Mrs. Phil R. West, missionaries at this station of Gorei. To them, to know the need was to try to meet it. The mother laid her little son in Mrs. West's arms and returned to her drink shop.

Joe, as be became known as soon as he entered his American foster home, didn't realize his good fortune, but he did start in to cooperate. It was a hard pull for many weeks, for Joe and his foster parents.

But finally Joe was "on his feet" in a real way. Mr. and Mrs. West were preparing to leave Gorei for their new station in Maji. It wasn't possible to take Joe with them. The mother wasn't interested in having Joe back—he was just another mouth to feed. What could be done to assure that the good work begun would be carried on for at least a few more years until Joe would be old enough to go to a Mission boarding school?

New foster parents were found for Joe when the evangelist at Gorei, Ato Saboko, and his bride, Wouzero Esther, offered to give him a home. The accompanying picture gives an idea how Joe has stayed "on his feet." Remember Joe, won't you? And his new foster parents, too, in your prayers? It is our Father's will that none of these little ones shall perish; your prayers will help Joe to be the kind of boy who will bring honor to our God and who will fulfill the purpose of our Lord for him.

Ruth Lobaugh Walker

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, The North Sudan

ONE OF OUR BOYS

"Our Little Hamid" is small and slight, but he is strong and tireless, moving briskly about our compound with erect carriage and an air of purposeful energy, even though he is often dressed in a ragged gellabia. On Sabbaths when he dresses in his well-pressed gray flannel trousers (a source of "warm" satisfaction to him) he looks as well-groomed as any one in church. But I like him better when he changes to khaki shorts after the service and starts out with a basket of bread for some of the beggars who used to come to the meeting held each Sabbath morning in our compound—beggars who are too decrepit to come now. Often on weekdays as well as on Sabbaths we see Hamid show compassion on some needy soul.

He is very thoughful of others. I have never seen him angry or unkind. We call him "Our Little Hamid," not only because his is such a common name in this land, and not only because he is diminutive in comparison with a big husky of the same name who also works for us, but also because all of us—Americans, teachers, school girls and boys and the dog—are fond of him.

He is a faithful and loyal worker in our school, and we are confident that he feels it is his school too, and that he is as much responsible for its care and its reputation as is any one of the teachers. Hamid is wise, too, and we depend on his counsel, especially in connection with the other boys who work for us.

It was he who read the portion of Scripture from the Sermon on the Mount which was our lesson with the servants this morning. He reads haltingly, and understands few of the words, for written and spoken Arabic are too different for an uneducated person to get the meaning of what he reads, but he has taken the Message as truth, and listens to it eagerly. He is one of those rare souls who seems to have been born gracious and gentle and courteous, and we are indeed happy that here in our Mission, he has not only had the chance to learn to read, but has also the opportunity to learn of the One who can take his natural gifts and use them in His service.

Marguerite M. McClellan

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

CAIRO WELFARE CENTER

"My papa sells turkish coffee in small shops or cafes, as we call them here in Cairo. Men come and sit around small tables and chat while papa takes orders for coffee and then serves it to them. Well, my mama must come also and make the coffee. She has just a small charcoal heater with a rack above on which she can boil the water in the canaka (container) for the coffee. She brings me along and I sit by her side while she works. I am too small to walk nor do I know to chase the flies from my food or my face. From the flies my eyes have become infected so when mama can get away she brings me to the Welfare Center where the American lady and her helpers care for my eyes and give us boric solution for mama to use in keeping our eyes and faces clean. We are thankful we can go to the center but we would like to learn more about health and how to keep well if mama didn't need to spend all her time in getting bread for us, and a tiny place where we

sleep. Most of the time we just live in the street. Will you pray for us?"

"My papa is the caretaker for a tomb of a Princess in the 'City of the Dead'. We have a nice small room at the rear of the garden surrounding the tomb with water. It is a nice fresh place to live but it is like the desert in summer. I am nearly three years old. Some months ago I got a sore head which was very hard to cure. The American lady at the Welfare Center did what she could for me but finally my father had to take me to the large Government Hospital where they used electricity and gave me medicine which took every hair out of my head and cured the bad rash. Now I am getting new hair and I shall try to help mama to keep my head clean so that I shall not get this rash again. We come to the Welfare Center when we have sore eyes or other small needs and we are happy it is so near but we walk for twenty minutes to get there. I hope you will remember us."

Jane C. Smith

The South Sudan

MRS. A. MAC ROY, Editor, Nasir, The South Sudan

"NO CONCERN OF MINE"

The other day a dugout canoe came loose from its mooring and was soon carried down stream by the swift current. There were those crossing the river in their own canoe who could so easily have stopped it, but they did nothing. Should we ask them about the canoe they would have answered so easily, "But it wasn't our canoe." The fact that the canoe was a valuable thing to its owner and a difficult thing to acquire in the first place made no difference to those who might have stopped it.

Sometimes a cow goes a little too far into the swamp and gets mired in the heavy, sticky mud. It also is a valuable thing, but unless its owner sees it and helps it out himself, no one else is likely to concern himself with it—for, "It isn't my cow."

And what is the attitude toward a person who is in a plight? It is much the same attitude. It is the old, old theme of "Am I my brother's keeper" with a strange Nuer twist. For in this land it is expressed in the blunt statement "He is not my brother" or "He is not my relative," and means "It is no concern of mine."

A few weeks ago a mission employee discovered what the circling birds had already seen—a man who had gone to his final sleep in the shade of a tree not far from the mission compound. Though people had been passing by constantly for the two or three days while the man was lying there beneath the tree, no one except the mission employee had seen fit to make it his concern. Immediately police were sent out to round up all the people living in the vicinity and they were asked if they had not seen the man lying beneath the tree. They admitted that they had seen him. "Why, then, did you not report it?" they were asked. "Oh, but he isn't our relative. He is none of our people." And thus they expressed their indifference.

Yet these people are not all callous. There are those who are Christ's own and are concerned that their people be His also. They must be concerned, and we must be. Oh, pray with us that every Christian continually shows forth Christ by word and deed so that this people may know and believe and come in to him who is the Way, the Truth, and the Life.

Mrs. A. M. Roy

*We shall let this article introduce our new South Sudan Co-Editor, Mrs. A. M. Roy, appointed to continue the work which Mrs. Charles Jordan lays down as she comes home on furlough. We thank the latter and hope that many may meet her in America. We welcome the former to this new relationship with the Magazine.

President's Page

"WHO WILL GO FOR US?"

Isaiah 6:8

Threatening political confusion and personal discouragement caused Isaiah to consider thoughtfully giving up his ministry. It was then that God saw fit to ordain him and set him apart for prophetic office by appearing before him in a vision. Listen to Isaiah as he relates his experience: *"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."*

So vivid was the vision that Isaiah's faith was confirmed and he was convinced that he was a chosen instrument of God, for he continues, *"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me."* Isaiah was ready to accept the responsibility for which he had been called. His was an unpleasant, unpopular and sorrowful commission; he was to foretell the ruin of his people, and even to prepare them for their decadence and fall. Yet what sublime fellowship was hidden in his acceptance of the task!

The challenge that Isaiah answered centuries ago comes to men and women of every generation. It is ours today. The course of history as we make it in our time will depend upon whether or not we of our respective churches are able to hear God speak: *"Whom shall I send, and who will go for us?"*, and whether or not we are willing to answer as did Isaiah, *"Here am I: send me."*

Here am I," responded Samuel in reply to God's first three calls, but it was not until he said, *"Speak, for thy servant heareth,"* that he was given work to do.

The Apostle Paul said, *"As much as in me is, I am ready now to preach the gospel to you that are in Rome also." "Here am I."*

When General Gordon was asked, "How soon can you be ready for the Sudan?" he answered, "I am ready now."

For most of us commissions are likely to be quite ordinary demands, as spiritual vitalities are carried in the simplest ministries and heaven's grace demonstrated by natural lessons in faith, hope and love. The secret and the genius of a consecrated life is the willingness to heed and answer Christ's demands. We may not know what mission is ours, but we have the assurance that, "Every man's life is a plan of God." We know, too, the things required of us can be done, because duty is limited to capability. All needful strength has been pledged to us—*"Thy shoes shall be iron and brass, and as thy days so shall thy strength be."*

The task of our Women's General Missionary Society is prescribed. And the significant procession of consecrated Christians listening to the voice of God as he calls out to us: *"Whom shall I send? and who will go for us,"* can be accomplished if in unison we answer with the words of Isaiah: *"Here am I: send me."*

Mrs. Grant B. Gibson,
Convention Secretary

Editorials

The six women members of the Joint Committees on Presbyterian Union. From left to right: Mrs. R. G. Martin, Pensacola, Fla., and Mrs. F. R. Crawford, Farmville, Va., representing the Presbyterian Church in the U.S. (Southern); Mrs. Edwards L. Cleaveland, Stony Brook, Long Island and Mrs. W. Verne Buchanan, representing the Presbyterian Church in the U.S.A. (Northern); Mrs. E. D. McKune and Mrs. Charles W. Fulton representing the women of the United Presbyterian Church.

JOINT CONFERENCE ON PRESBYTERIAN UNION

You may read a general article concerning this important meeting of the Church Union Committees held in Cincinnati, Ohio, if you will turn to the April 7 issue of *The United Presbyterian.*

We wish to introduce you to the other four women on the Committee. We found them congenial and interested in the Christian and missionary work of their own denominations, and in exploring the implications of the proposed union.

MRS. MARTIN is a teacher of Bible in Training Circles and in adult Bible Classes. She has served as secretary of the Women's Advisory Council composed of all eighteen Synodicals of the Southern Presbyterian Church, and as President of Florida Synodical.

MRS. CRAWFORD is the daughter of a minister. She was married in China to a medical missionary and served there with him for sixteen years. She has served in various offices in her own denomination and in interdenominational work. She is a member of the department of Evangelism of the National Council of Churches, also a member of the Committee on the Observance of the Publication of the Standard Version of the Bible to be released in September, 1952.

MRS. CLEAVELAND has been a member of the Board of Foreign Missions of the Northern Presbyterian Church, serving as Vice President. Not only was her husband a ruling elder before his death but she has two sons, one an elder and the other a deacon, and she herself is a ruling elder in the Smithtown, L. I., First Presbyterian Church. Her interests include committee work with the *Outreach,* official missionary magazine of the Presbyterian U.S.A. women.

MRS. BUCHANAN is president of the National Council of Women's Organizations of the Presbyterian Church, U.S.A., for the four-year term, 1950-1954. She has the responsibility, with a committee, of planning the program for the national quadrennial meeting and for the Women's Day programs at the General Assembly. She visits many churches. She is serving as a ruling elder in her home congregation at New Philadelphia, Ohio.

Mrs. Charles W. Fulton
Mrs. E. D. McKune

A DAY FOR MOTHER

Doubtless many secular and religious periodicals will feature pictures of mothers on their cover pages.

The May cover picture this year on *The Women's Missionary Magazine* is dedicated especially to young mothers. We know not the name of the mother pictured, nor the names of her lovely children, therefore we may consider her a symbol of all young Christian mothers who merge their time and talents and all of life itself with the lives of their children. How blessed are the children whose parents share with them the fun and joys of life and who in time of affliction know they are being carried in faith to the throne of the Great Physician!

Blessed also are children whom Christian parents have dedicated in baptism, solemnly promising "to train them up in the nurture and admonition of the Lord; to instruct them in regard to their lost condition by nature, and to lead them to the Saviour; to pray with them and for them; to worship God regularly in the family; to set before them an example of piety; and to use all the appointed means of grace for their salvation."

We honor, too, the older mothers for their love and interest, prayers and counsel. Even though miles may stretch between them and their adult children, these true Christian mothers cherish the realization that God is using to His honor and glory the lives of their children dedicated to Him and His kingdom perhaps even before their birth.

In return for all that the word "mother" means to those whose mother still lives and loves them, we repeat the words of an unknown poet:

"Vain are all our tributes to her if in words alone they dwell.
We must live the praises due her; there's no other way to tell
Gentle mother that we love her. Would you say as you recall
All the patient service of her, you've been worthy of it all?"

MISS CHRISTINE ARBUCKLE

April 19, 1917 was a Red Letter Day on the North Side, Pittsburgh. It was the beginning of a new way of living for thousands of people in that area. It was especially planned for children and adults who were members of Sunday Schools and Churches—"a place for wholesome friendship, recreation and uplift" and whose purpose was to "help provide for the physical, mental, and religious life of those who live in this community, and by wholesome friendship assist in the development of Christian character, with definite allegiance to Christ and His Church."

Thirty-five years of carrying out that purpose was celebrated the week of April 20 when the First United Presbyterian Community House observed this anniversary. Through the interest and prayers of Dr. John Alvin Orr, a member of his society was willing and happy to finance an institution dedicated to the purposes mentioned above. That woman was Miss Christine Arbuckle, a member of the fabulous food empire family. Arbuckle Brothers built up a huge fortune through the coffee and sugar business and Miss Christine was their sister. So modest was she that little if any information is available about her. But like many fine, Christian women, her "good works" speak for themselves.

The Community House cost $350,000, which was assumed by Miss Arbuckle, and until her death, all current expenses were met by her. She left a million dollar endowment to continue the operation of this wonderful institution at a minimum fee to members.

(*Continued on the Inside Back Cover*)

FIRST PRESBYTERIAN CHURCH WHERE WGMS MEETS IN JUNE, 1952

DETROIT'S FIRST PROTESTANT CHURCH

On August 8, 1816 the First Evangelical Society of Detroit was organized. In 1819 a church was built on Woodward Avenue. The name of the church became the First Protestant Society and in 1825 it became the First Presbyterian Church, although the First Protestant Society continues to this day. In 1835 a second church building replaced the original one. When the church burned in 1854, a new building was erected on the present site of the J. L. Hudson Company store.

The present church edifice was built on the corner of Woodward Avenue and Edmund Place at a cost of over $250,000, and was dedicated free of debt in 1891.

Throughout its history, the church has exerted a wide and notable influence in Detroit, Michigan, and the nation.

ENTERTAINMENT AT DETROIT W. G. M. S. CONVENTION

Housing at the Detroiter Hotel
Convention Meetings at First Presbyterian Church

Room (four nights, Mon., Tues., Wed., Thurs.) and board at the Hotel, including Monday night dinner through Thursday night dinner (This does not include breakfasts) $25.50
Lunch and dinner for the entire Convention $15.50
Separate meals at hotel: Lunch, $1.70; Dinner $2.55.
(All the above prices include tipping for meals and sales tax.)

Breakfasts throughout the convention and meals for those coming early will be available at several recommended eating places near the hotel or in the hotel coffee shop.

Maps of Detroit to help guests find their way will be enclosed with registration receipts. Detroit is on *Eastern Standard Time.*

All who desire accommodations for the convention write to the Chairman of the Registration and Assignment Committee: Mrs. R. H. Chowen, 8034 E. Morrow Circle, Detroit 4, Michigan, before April 1 and enclose $2.00 registration fee. Note that this $2.00 registration is in addition to the room and board price quoted above. This registration fee is payable in advance for the first time this year according to the action of the 1951 Convention and is transferable to an alternate delegate or returnable on request in case the delegate cannot attend the convention.

Board and Room will be paid upon arrival at the Convention.

The Publicity Committee

From the Local Committee comes this added cordial welcome: "We do hope registrations will continue to come in up to the time of the Convention. Everyone who can come is invited."

COACH PARTY RATE—PITTSBURGH-DETROIT

For those from the Pittsburgh area who expect to attend the WGMS Convention at Detroit the following information will be of interest:

A coach party rate of $16.04 for the round trip between Pittsburgh and Detroit will be available on June 9, on a train leaving Pittsburgh at 7 a.m. Eastern Standard Time (8 a.m. Daylight Savings Time) and arriving at Detroit at 4 p.m. Eastern Standard Time.

It will be to the advantage of those who live between Pittsburgh, Pa. and Youngstown, Ohio to avail themselves of the Pittsburgh-Detroit Special Coach Rate, since this rate will be lower than the regular rate, and since they may join the convention party at any of the P & L E Stations listed below:

All who take advantage of this special rate must travel to Detroit on this train, but may return on any Pittsburgh and Lake Erie Railroad train carrying *coaches* and leaving Detroit before midnight of June 14. The return tickets may not be stepped up to Pullman rates.

To make a reservation in this party, fill in the reservation blank below and mail with remittance before May 25. Please send your reservations to Pittsburgh, whether you expect to join the party at Pittsburgh or elsewhere.

SPECIAL COACH PARTY—PITTSBURGH-DETROIT

Please reserve space for me in the Special Convention Party leaving Pittsburgh, Pa., on June 9 at 7 A.M. Eastern Standard Time from the Pittsburgh and Lake Erie Railroad Station, Smithfield and West Carson Streets.

Name .....

Address .....

.....

I expect to join the Special party at Coraopolis ☐ Aliquippa ☐ Beaver ☐ Beaver Falls-New Brighton ☐ Wampum ☐ New Castle ☐ Youngstown, O. ☐

I am enclosing check ☐ or money order ☐ in the amount of $16.04 for this round trip transportation.

Please fill out and send before May 25 to WGMS Transportation Committee, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Make Check or Money Order to Mrs. H. Ray Shear, Treasurer

A REGRET AND AN APOLOGY

Your editor regrets an error on page 470 of the April Magazine. There was really no desire to make a "bigamist" of Mr. James R. Deemer, one of our fine new missionaries under the Board of Foreign Missions. He has *one* wife and she is the former Marian Davidson. We are sorry for the error and humbly apologize to all concerned.

NEW WGMS LITERATURE SECRETARY

Mrs. Walter H. Holt is relinquishing her responsibilities on the Board of Directors of the Women's General Missionary Society. Her resignation became effective May 1, although it had been submitted more than a year and a half in advance in order to give the Board an opportunity for long-range planning.

Mrs. Walter H. Holt

Mrs. Holt served as Literature Secretary for the past seven years. She was eminently suited to this position, which requires a variety of abilities. She edited the new publications which appear under the imprint of the WGMS Literature Department. One of her projects was providing brief histories of our foreign fields. She also did much to bring the existing literature up-to-date before reprinting. Extensive revision of organizational leaflets, necessitated by the change in the church year and the changes adopted by the 1951 WGMS Convention, was accomplished during the past year.

Mrs. Holt was a representative of the Board on the Joint Commission on Missionary Education of the National Council of Churches and served on its board of managers. In this capacity she had the opportunity to read the interdenominational mission study books in manuscript and offer suggestions before publication. She cooperated too with the other Boards of the United Presbyterian Church in the production and distribution of missionary education materials. Also she had a large share in the selection of the books for the WGMS Reading Course, which now has twice as many readers as it had in 1945.

In addition to the literary aspects of her work, Mrs. Holt together with her office assistant, managed the business details of the Literature Department. Receipts from sales have more than doubled during her regime, and the volume of business increased correspondingly. In 1949 the distribution services of the Literature Department were expanded to include Thank Offering and Temperance and Reform literature (most of it free) which previously had been handled by separate departments.

Mrs. James T. Vorhis

Mrs. Holt took active part in the general work of the Board as well and will be greatly missed.

Mrs. James T. Vorhis, elected to the Board last fall, will become the new Literature Secretary. For the past few months she has been assisting Mrs. Holt.

Edith L. McBane, Recording Secretary of Board of Directors

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

Jesus said, "I am the Bread of Life."—John 6:35

PRESS ON IN THE JOY OF THANKFUL GIVING

The Thank Offering is an outward expression of our gratitude to God for His bountiful blessings. It is a privilege to give of our material possessions, realizing that in this way the lives of others are blessed. The Thank Offering is an expression of our love for God and our fellowmen; that which provides an opportunity for us to be helpful to those that are in both physical and spiritual need. When God's love fills our hearts then those for whom we are especially responsible are our deep concern.

Our Thank Offering has come to play a large part in the work of the WGMS. Besides augmenting substantially our Foreign and American Mission work, the Thank Offering will also provide grants for Benevolence, the Temperance-and-Reform Department and the Literature Department.

In carrying out this larger responsibility of WGMS work depending upon the Thank Offering, we should be planning for a forceful, effective and repeated presentation of the Thank Offering in every society. Let us remember that the Thank Offering is a year-round program, which should be presented regularly at the society meetings. Let us give prayer the first place in all our Thank Offering plans and frequently refer to quotations in the Bible that are pertinent to thankful giving. Each member should have a Thank Offering Box which provides an opportunity to express daily gratitude to God by making a daily contribution to the Thank Offering Box.

"Were thanks with every gift expressed,
Each day would be thanksgiving.
Were gratitude its very best,
Each life would be thanksliving."

SENIOR LIFE MEMBERS—1951
$25.00 Each

1141. Mrs. Viola Alexander, Coraopolis, Pa. By Mrs. A. J. Berlin.
1142. Mrs. Rachel Strickland, Coraopolis, Pa. By Mrs. I. C. Kiser.
1143. Mrs. George W. Scott, Coraopolis, Pa. By her daughter, Mrs. R. H. Harper.
1144. Mrs. Walter R. McDowell, Coraopolis, Pa. By Mr. and Mrs. R. S. Harvey.
1145. Mrs. Ruth Adams Griggs, Pittsburgh, Pa. By Margaret Cousley.
1146. Mrs. Rose Walters, Pittsburgh, Pa. By a friend.
1147. Mrs. Mary Snoke, Pittsburgh, Pa. By Mrs. Frank Krepps.
1148. Mrs. Heber E. Crawford, Mt. Lebanon, Pa. By Mrs. M. W. Brugler.
1149. Mrs. G. W. Davis, Mt. Lebanon, Pa. By a friend.
1150. Mrs. J. L. Humphreys, Mt. Lebanon, Pa. By a friend.
1151. Mrs. J. B. Mathieson, Mt. Lebanon, Pa. By her husband.
1152. Mrs. Robert T. Struck, Mt. Lebanon, Pa. By Mrs. S. J. Fleming.
1153. Mrs. Warren H. Wardle, Mt. Lebanon, Pa. By a friend.
1154. Dr. Rebecca McConnell, Mt. Lebanon, Pa. By a friend.
1155. Mrs. William Mohl, Mt. Lebanon, Pa. By a friend.
1156. Mrs. George Rickley, Canonsburg, Pa. By a friend.
1157. Mrs. William B. Shirk, Mt. Lebanon, Pa. By a friend.
1158. Mrs. C. R. Streams, Mt. Lebanon, Pa. By a friend.
1159. Mrs. Ruby Sheppard, Riverside, Calif. By Mr. and Mrs. Howard Sheppard.
1160. Mrs. Elizabeth B. Foley, Pittsburgh, Pa. By Members of the Caroline Blackwood Soc., of 6th Church, N. S.
1161. Miss Viola Hulme, Pittsburgh, Pa. By Members of the Caroline Blackwood Society of 6th Church, N. S.
1162. Miss Martha A. Maxwell, Addis Ababa, Ethiopia. By Members of the Caroline Blackwood Society of 6th Church, N. S., Pittsburgh.
1163. Mrs. David Martin, Pittsburgh, Pa. By Miss Mary White.
1164. Miss Betty Stone, Pittsburgh, Pa. By her Mother, Mrs. Mabelle Stone.
1165. Mrs. Robert B. Crowe, Wilkinsburg, Pa. By her Aunt, Mrs. L. C. Gerber.
1166. Mrs. Anne Hamilton Ryman, Pittsburgh, Pa. By her husband, George W. Ryman.

(*Continued on Page* 560)

Women's Department

MRS. WALTER C. BRETHAUER, Secretary,
511 Wabana St., Pittsburgh 14, Pa.

Jesus said, "I am the Light of the World."—John 9:5

QUESTIONS AND ANSWERS

Question: How may a society qualify for credit under Point V of the Standard of Efficiency, "a—A definite share in a Foreign Missionary's salary 5%; b—A definite share in an American Missionary's salary, 5%"?

Answer: You may take credit under Point V of the Standard of Efficiency:

1. If you pay a definite share of the salary of a missionary supported by your presbyterial. Presbyterials not already supporting a missionary are urged to do so.

2. If you pay a definite share to the salary of a WGMS missionary supported or partially supported* by your congregation.

3. If your society pays a full salary or enough to qualify for partial support* of a WGMS missionary, independent of presbyterial or congregational support.

4. If your society is in a presbyterial that does not support a missionary but participates in such support by making a contribution to Foreign Salaries or to American Salaries or to both. In order that any society may qualify on Point V, this fourth way is proposed.

As in the case of all other remittances, salary support should be sent through your presbyterial treasurer.

Question: If there is no Teen-Age society in a congregation, may the Women's society take credit under Point II-b of the Standard of Efficiency if they contribute to the Teen-Age Special?

Answer: Point II-b of the Standard of Efficiency allows 5% for sponsoring a Teen-Age missionary society, and sponsoring is interpreted as giving assistance (to the Teen-age society) through leadership or financial aid from the contingent fund. If a women's society gives to the Teen-Age Special, they are helping the cause of missions, but are not sponsoring a Teen-age society. Therefore, they could not claim the 5% allowed under Point II-b. Suggestion: Explore the possibilities for a Teen-age society in your congregation.

Question: Why do we not receive efficiency credit for readers following the reading course?

Answer: "The Standard of Efficiency should be thought of as the means to an end; not an end in itself. The aim therefore is to restrict it to absolute essentials. We feel the Reading Course to be entirely optional. Because the plan is supplementary rather than basic in purpose, and because the expense involved might work hardship to many, we have thought it unwise to include it." This is quoted from a new leaflet entitled, *Questions and Answers on the Missionary Reading Course.* You will find the leaflet helpful if you are a congregational literature secretary or a presbyterial literature secretary. Write to the WGMS Literature Department, 904 Publication Building, Pittsburgh 22, Pa., for your copy.

*Any group interested in salary support of a home or foreign missionary should contact the secretary of the proper department. In case of a foreign missionary, the salary is $1200. In case of a home missionary, there is a range of salaries. Clearance with the secretaries is absolutely necessary on this account and also to prevent confusion. Partial salary support may be claimed by payment of one-fourth or more of salary.

SUMMER SCHOOL OF MISSIONS—Winona Lake, Indiana
June 23-28, 1952

Excellent classes for leaders and teachers of the foreign and home mission-study themes on Africa and Human Rights. Also on Bible and Methods. Registrar: Mrs. Dale Taylor, Sr., 3210 West Ridge Road, Gary,

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary
R. R. 1, Ligonier, Pa.

Jesus said, "I am the door."
—John 10:7

OUR SPECIAL GOALS FOR 1952

Home Missions: $1,000 for Interpreter's Salary, Oljato, Utah
Foreign Missions: $1,000 for Pakistani Scholarship Fund

SUGGESTIONS FOR MARCH PROGRAM:

Topic: *So They Became Doctors.*
Scripture Reading: Luke 8:41, 42, 49-56.
Devotional Thought: A father's prayer to Jesus for his young daughter is answered. Luke, a doctor, writes of Jesus, the Great Physician, restoring a girl to life. Medical work was used even by Jesus. He healed the bodies and souls of men. "*And whithersoever he entered, into villages, or cities, or country, they laid the sick in the street, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.*" (Mark 6:56.)
Prayer Cycle: Select medical workers from 5-9, 12, 16-21, 26-29 Days.
Mission Study: A leper came hobbling into the mission compound to the small Christian clinic. He had walked over a hundred miles over rough ground on feet already maimed by his loathsome disease. When the missionary asked him why he had not stopped at the government clinic which was so much closer to his village home, he replied, "Sir, I came to get a *Christian* injection."

And so they come, and doctors and nurses today, if you will pardon an old pun, continue to give them the Gospill.

For our study this month, try working out the following *Medical Party.* Or better still write and work out one of your own. Hidden in these sentences are syllables which if combined correctly will pronounce *places* where we have foreign medical mission work, or names of *persons* engaged in our foreign medical work. Each sentence contains at least one complete name. The answers will be found on page 570. *Example*: *Pa* then *kissed* his little *tan* Mary goodbye. Pakissedtan (Pakistan).

The Party (You may use your *Prayer Cycles*)

1. Sue and Dan decided to give a party.
2. Paul was in luck for he was invited.
3. Lee, brown as a berry, came wearing a new suit. (Contains 2)
4. The musical guests sang the scales, do, re, mi, fa, so, la, ti, do, or the National Anthem, "Oh, say can you see by the dawn's early light." (Contains 2)
5. One serious guest said, "The present income tax is making a great many Americans ill."
6. For refreshments Al made sandwiches, for you see, he cut bread well.
7. Will you please give me a chicken wing, said hungry Chris, and a cup of tea? (Contains 2)
8. Finally Scotty had to say to him, "Sir, I'm sorry, but there is na food left!"

THE TEEN TATTLER

At Mansfield Presbyterial I heard a teen-ager report, a delegate to the WGMS at Washington, Pa., last June. She said, "It was a thrill to meet all the missionaries. The one I liked best was Miss Kate Hill. She's over seventy. Perhaps I shouldn't say this, but I didn't know anyone so old could be so much fun!"

PEN PALS: *"A man that hath friends must show himself friendly."* Proverbs 18:24. Let us make friends across the miles and exchange ideas for active societies with the following who promise to write:

Phyllis Noble—Age 13 years
2927—13 Ave., Moline, Illinois

Kathryn Nelson—Age 11 years
815—15th St. B, Moline, Illinois

Judy Phelps—Age 13½ years
R. R. No. 2, Milan, Illinois

Donna McGinnis—Age 13½ years
1614—30 Street, Rock Island, Illinois

Patty Nixon—Age 15 years
2529½—5th Ave., Moline, Illinois

Suzanne Gapsis—Age 12 years
253—45th St., Moline, Illinois

Patsy Edwards—Age 14 years
732—25th St., Moline Illinois

Nancy Beswick—Age 16 years
627 Larimer Ave., East McKeesport, Pa.

Pat Beswick—Age 14 years
627 Larimer Ave., East McKeesport, Pa.

Norma Laughery—Age 16 years
808 Josephine St., East McKeesport, Pa.

Irma Ogden—Age 13 years
5627 Ridgewood St., Philadelphia, 43, Pa.

Loretta Birney—Age 13 years
5230 Florence Ave., Phila. 43, Pa.

Dorothy Stade—Age 14 years
5234 Pentridge St., Phila. 43, Pa.

Barbara Cresta—Age 14 years
1040 S. 53rd St., Phila. 43, Pa.

Nancy Jones—Age 13 years
5412 Whitby Ave., Phila. 43, Pa.

Marilyn White—Age 14 years
5212 Rienhardt St., Phila. 43, Pa.

Rose Wharton—Age 14 years
5427 Malcolm St., Phila. 43, Pa.

Sally McDaniel—Age 16 years
849 Ohio Ave, East Liverpool, Ohio

Shirley Reight—Age 17 years
950 Railroad St., East Liverpool, Ohio

Richard Heckathorn—Age 18 years
850 State St., East Liverpool, Ohio

Maxine Grimes—Age 14 years
940 Kent St., East Liverpool, Ohio

Dorothy Keaton—Age 13 years
529 Maple St., East Liverpool, Ohio

Gina Trelevan—Age 13 years
1069 St. George St., East Liverpool, Ohio

Barbara Mason—Age 13 years
532 Maple St., East Liverpool, Ohio

Sondra Dorsey—Age 13 years
503 Mulberry St., East Liverpool, Ohio

Patsy Dunn—Age 13 years
468 Mulberry St., East Liverpool, Ohio

Nancy Witcraft—Age 19 years
R. D. 2, Irwin, Pa.

Jean Yutzy—Age 19 years
R. D. 5, Irwin, Pa.

Christine Yutzy—Age 17 years
R. D. 5, Irwin, Pa.

Anna MacMull—Age 16 years
R. D. 5, Irwin, Pa.

Ruth Yates—Age 15 years
R. D. 5, Irwin, Pa.

Grace Boyce—Age 15 years
R. D. 3, Irwin, Pa.

Alice Brown—Age 14 years
R. D. 4, Brownstown Rd., Irwin, Pa.

Donna Lou Carouthers—Age 18 years
R. D. 6, Jactown, Irwin, Pa.

Bevery Weyant—Age 14 years
537 Sixth St., Irwin, Pa.

Bonnie Jean Davis—Age 14 years
Penn Shaft, Irwin, Pa.

Irene Noble—Age 13 years
137 Main St., Irwin, Pa.

Peggy Grimm
18 West Ridge Ave., Sharpsville, Pa.

Jonette Sivulich
356 Frank St., Sharon, Pa.

Rose M. Weber
410 Hamilton Ave., Farrell, Pa.

Barbara Pinch
150 Ormond Ave., Sharon, Pa.

Myra Pendleton
142 Ormond Ave., Sharon, Pa.

Roberta Miller
R. D. 2, Fairmont Dr., Sharon, Pa.

(If you have not already sent in your names, please do not do so until further notice.)

LIFE MEMBERS

(*Continued from Page* 557)

1167. Mrs. Ethel Lewis, Pittsburgh, Pa. By Members of the Calvert Memorial W.M.S.
1168. Mrs. George Bartrem, Pittsburgh, Pa. By Mrs. Arthur B. Frayer.
1169. Mrs. Mary K. Oppenlander, Glenshaw, Pa. By her Aunt, Mrs. Harry B. Lewis.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Jesus said, "I am the Son of God."
—John 10:36

ROUND THE WORLD

1952 JUNIOR SPECIAL PROJECTS

Goal—$6500

(This goal includes $500. *which is the amount the Little Light Bearers are asked to contribute to the Children's Ward of Sialkot Hospital in the Punjab.)*

IN EGYPT
- (a) Maintenance of the "Ibis" for the Promotion of Children's Work along the Nile.
- (b) Maintenance of the "Delta Car" in the Nile Delta.

IN THE SUDAN
- (a) Salary of Miss Mary V. Ewing, R. N., Doleib Hill, South Sudan.
- (b) Missionary Books for South Sudan.

IN THE PUNJAB
- (a) Support for the Children's Ward, Sialkot Hospital.

IN ETHIOPIA
- (a) Relief World Globe for the School for Blind.
- (b) Recorder to help missionaries learn the language.

IN THE HOMELAND
- (a) Playground Equipment for Southern Missions.

To gather gifts for the 1952 *JUNIOR SPECIAL Fund, White Suitcases and Travel Labels are available at the Literature Department,* 904 *Publication Building,* 209 *Ninth Street, Pittsburgh, Pa. Each Junior is asked to fill a suitcase to help the "Ibis" sail the Nile and to help with the other objects under the "JUNIOR SPECIAL" for* 1952. *Barrels of Information and Jingles are ready also. This material is free.*

Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

Jesus said, "I am the Resurrection and the Life."—John 11:25

DEDICATION OF CEDAR CREEK HOSPITAL

On the 28th of February the Mountain Secretary, accompanied by Mrs. Frederick E. Milligan, the Indian Secretary, went to Tennessee to take part in the dedication of the Cedar Creek Hospital at two o'clock on Sabbath afternoon, March 2nd.

The day set for the dedication dawned dull and cloudy, but over two hundred people crowded the hospital to attend the simple, dignified service arranged by the Rev. John E. Powers, pastor of the Cedar Creek and Zion United Presbyterian Churches.

The devotional service was conducted by the Rev. Mr. Green, a neighboring pastor, and the combined choirs of the Cedar Creek and Zion Churches sang several selections.

Front row, l. to r.: Mrs. Edgar B. Murdoch, Mountain Secretary; Mrs. Lydia Hart, R.N., Supervisor; Mrs. Elbert Collins, Dietitian. Back row: Rev. John E. Powers, Pastor; Dr. Robert Thomas, Supt. of Pittman Center (hero of "So Sure of Life"); Mr. Elbert Collins, Custodian.

Mr. Powers led in the dedication service in which the hospital staff and the two Board members joined in dedicating the hospital "to the glory of God, to Jesus Christ the physician of all physicians, and to the Holy Spirit the source of light, wisdom and power." The staff, consisting at that time, of the Supervisor, Mrs. Lydia M. Hart, R.N., the Custodian, Mr. Elbert Collins, and the dietitian, Mrs. Elbert Collins, pledged to serve God to the best of their abilities in the ministry of healing, in ministering to the sick and afflicted in the hour of need and to uphold the Christian standards of the hospital in the name of Jesus Christ.

Then followed the "Ceremony of the Keys" in which the Supervisor handed the keys of the hospital to the pastor asking him to dedicate them to the service of the Lord and his children. Holding the keys Mr. Powers led in the prayer of dedication and handed them back to her.

It was a wonderful privilege to have as guests at the dedication Dr. and Mrs. Robert Thomas, Dr. Thomas being the Superintendent of Pittman Center, the Methodist Home Mission station about fifty miles from Cedar Creek. A biographical book of our Reading Course entitled *So Sure of Life* was written about Dr. Thomas, the remarkable physician who would be welcomed to the staff of many a large hospital, but has chosen to give his life to the service of the mountain people. Dr. Thomas spoke to the large audience, telling something of his work at Pittman Center and the need for such work as was begun at Cedar Creek.

Mrs. Murdoch brought the greetings and good wishes of the Women's

Board and told of the reconditioning of the building in preparation for the opening of the new hospital. She told of the difficulties overcome and the aims to be achieved and issued the challenge that the success of the hospital depended upon the community. With a loyal constituency behind it the hospital would succeed, without it the hospital would fail.

At the close of the program the people were invited to inspect the rooms, then go to the dining room downstairs for refreshments, provided by the women of the churches.

The hospital looked attractive, with the fresh new paint, each room a different pastel shade; white curtains at the windows and flowers everywhere. Florists in Greeneville had sent lovely decorations; one a large basket of roses, another a basket of spring flowers and another a bud vase with a red carnation for every room. Dozens of daffodils and blooming plants came from the community.

As the evening shadows fell and the last guest departed we reviewed the day and were well satisfied with the success of the dedication and that the Cedar Creek Hospital was now launched in its service of healing.

A Christian resident physician is now our greatest need and is being diligently sought. Friends of young physicians would do well to advise them to communicate with the Mountain Secretary. A living salary is guaranteed with an office in a well-equipped hospital. As the only physician in a radius of fifteen miles, among people anxious for a local doctor, a rapidly increasing income is assured.

HOSPITAL NEEDS

Many requests have come to the Secretary for a list of articles or equipment that societies might give to help the new hospital. In answer, such a list is here given: A wheel chair—much needed; 5 single panel screens, costing about $16 apiece (societies could send check for one or two to the hospital which could buy all together at a discount); a 6-to-12 slice electric toaster; covered water pitchers and glasses for bedside tables; money for electric washer and mangle and water heater. For sewing projects, sheets 72x99 and pillow cases 36x42 have already been mentioned. Also needed are linen tea towels and doctor's towels; patient's gowns, either made or purchased; wrappers for sterilizing, dimensions —1 doz. 48x48 in., 1 doz. 24x24 in. and 1 doz. 12x12 in., all made of double unbleached muslin. White crinkle spreads are much needed.

Mrs. Lydia M. Hart, R.N., Supervisor of Cedar Creek Hospital

All packages should be sent to the Cedar Creek Hospital, R. F. D. 4, Greeneville, Tenn. Care of Mrs. Lydia M. Hart, R. N.

The Jane Cook Hospital, Frenchburg, Ky.,. urgently needs two pairs of all wool blankets for emergencies; one dozen crinkle spreads; a portable electric sewing machine; 2 comfortable chairs with foot rest for post-operative cases, and a folding wheel chair is also desired.

Here are many ways of helping to make the sick more comfortable.

Mrs. Edgar B. Murdoch, secretary

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Ave., Pittsburgh 24, Pa.

Jesus said, "I am the Lord and Master."—John 13:13

LET'S GET ACQUAINTED *WITH CAROL NELSON:*

Miss Carol Nelson

At my request, Carol, new in service under the WGMS, has written about herself. When you have read her message, you will understand how fortunate we are to have her serving our Lord at Wheelock Academy, Millerton, Oklahoma.

To serve him and to love the name of the Lord, and to be his servant . . ." (*Isa.* 56:1) *is a personal motto, which brings a challenge as I take my place among the many thousands already serving in the Lord's Army all over the world. It surely is a thrilling thought.*

Prior to my arrival upon the Wheelock Academy campus, I received my training for four years at the Cook Christian Training School after being graduated from Phoenix public schools in Arizona.

Being a member of the Pima tribe of Arizona the proper thing to do, it seemed, was to work among my tribe, but "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," and He has brought me to minister to the spiritual needs of the Choctaw girls who are attending this government school.

I have enjoyed the five weeks that have passed since my arrival, and am looking forward to the future with a great deal of anticipation, for the students here are most responsive to and interested in the Gospel story.

Our schedule for Bible classes is divided into four classes. Thursday evenings are for the tiny tots who are beginners to second graders. The fifth and sixth graders have their Bible classes on Saturday afternoons, and Sundays take care of our third and fourth grades, also the seventh and eighth grade girls. Aside from these classes, there is a chorus group and four preparation classes for the Sunday School teachers, who are students.

For any accomplishment in this field, we say: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." (*Psa.* 115:1).

WITH OUR NEWEST STATION AT OLJATO, UTAH:

The mission property includes three acres of land ¼ mile east of the Oljato Trading Post. However, the post office is still in Kayenta, Arizona, which fact has caused some misunderstanding. The foundation for the mission home was laid in July, but later severe weather conditions delayed the completion.

Many of you followed the Reverend and Mrs. Patterson with prayers as he left Oljato after Christmas for a serious operation in California. You will be glad to know that he is better and returned to his work in March.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary Imperial, Pa.

Jesus said, "I am the way."
—John 14:6

Miss Eva Thomas, Bible teacher at Henderson, N. C., has written of some recent activities in Henderson Institute. Bible is elective in this school and Miss Thomas is also sponsoring a Bible Club which is quite active. She has written this account of recent projects:

"Our department presented a chapel program a few weeks ago built around the theme *What Is Character?* The pupils showed the necessity of surrendering our wills to Christ's will if we would build a fine character. The difference between character and reputation was clearly shown.

"One unit of our study this year has considered the influence of Bible teachings in the lives of people through the ages. At the close of the study we held open house two days, one day for the students and faculty and the other for the ministers and the parents of the community. The students were divided into groups with each group responsible for a certain part of the program. The materials, including some loan-literature from the American Bible Society, made a deep impression on both the students and the visitors.

"As a member of the P.T.A. program committee I prepared a lenten program for our March meeting. We gave out a mimeographed sheet with selected Bible readings and suggestions for prayer. The parents were appreciative and took the lists home to use.

"The work is going nicely and I thank God for blessing the efforts made. Do continue to pray for us."

Word has been received of the death of the father of Mr. A. C. Peoples of Camden, Ala. Our sympathy goes out to Supt. Peoples in his bereavement.

Dr. A. K. Stewart, Secretary of the Board of American Missions, spent a week recently in Wilcox County, Ala. He brought back renewed enthusiasm for the work there. The need is great and our missions are doing the utmost to meet that need. While in Alabama, Dr. Stewart shared a birthday cake at the home of Dr. and Mrs. D. F. White. Dr. White was celebrating his eightieth birthday. May we express sincere congratulations from his many friends throughout the church. Dr. and Mrs. White are in their usual health but are no longer able to carry the heavy duties which were theirs for so long. However their service continues through the ministry of prayer.

A recent issue of *The Aurora* published by Knoxville College tells of the acceptance of a Knoxville graduate, Mr. Gene Gray, in the University of Tennessee. Mr. Gray holds a B.S. from Knoxville and is working toward a master's degree in biochemistry. He is the first Negro to be enrolled in this state university. At first he felt a bit self-conscious but now he says it is just like going to Knoxville. Students and faculty of the university have not only accepted Mr. Gray but have sent invitations to Knoxville students to attend discussion groups on their campus. We welcome this evidence of better interracial cooperation.

If you are going to the WGMS Convention in Detroit you can look forward to meeting both Mr. Patterson and his wife. They are to be delegates this year from the Indian Department. Plan to send with your delegates the many questions you would like answered about Oljato and our new work there. And have this newest station, its missionaries and its needy early Americans, constantly in your hearts and prayers.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Jesus said, "I am the truth."
—John 14:6

SHORT-TERM APPOINTEES

The Women's Board is happy to announce the appointment of Miss Rosemarie Otte who will receive her A. B. degree at Tarkio College, Tarkio, Missouri in June 1952. Miss Otte is a member of the Martins Ferry, Ohio, United Presbyterian Church. She is appointed as a short-term English teacher in the Ezbekieh School for Girls, Cairo, Egypt and plans to go to Egypt this summer. She has looked forward to missionary service and the Board feels she has much to contribute to the school. Put her name on the Eighth Day of the *Prayer Cycle* and remember her in prayer.

Miss Rosemarie Otte

THE SHULLA INTERPRETER

Many of you have asked how much of the New Testament Dr. J. Alfred Heasty had translated. His great hope and desire had been to finish the translation of the New Testament before he retired at the end of this term in 1954, but God planned otherwise. A few copies of Mark had arrived by parcel post a short time before he passed away. Dr. J. Alfred had planned to use the Gospel of Mark as the text book for the communicants' class. He had had but one meeting with the school boys; those who were already baptized, as well as those who wanted baptism, and others crowded into the meeting that day until the room was full to overflowing. I said to him at the close of the service that Sabbath, "Shall we ask the women and girls to the meeting too?" But he thought that there would not be room. I was always sorry afterward that the one meeting he had in teaching the Gospel of Mark had not been held right in the church so that all could have attended.

The Gospel of John and Acts had also been printed when he passed away, but no copies had arrived. He had finished proof-reading the Gospel of Luke and had sent it back to the American Bible Society for printing just a few days before. The third draft of Matthew had been completed, and it was ready for the fourth and final draft, which would have gone to the printers. Also I Corinthians was ready for the final draft, but only the second draft of II Corinthians and of Romans had been completed. He had finished the first draft of Ephesians through the third chapter the afternoon before he died. So you see that there is still much to do before the New Testament is completed, but the Shullas now have several books of the Bible in their own tongue that they can read and meditate upon, which will mean much in the development of their Christian

life. I was indeed happy that the natives decided to go ahead with the translation. They started on James first, as they thought it would be easier to translate.

Many natives said to me in those few weeks that I was there after he passed away that they were so glad that he didn't get to retire and go to America, that he was remaining in the Shulla country with them. It hurt deeply at first, but the more they said it, I realized how much it meant to them to have him remain there in their own country. They believe so strongly that one should be buried in his own village, that if they are in the hospital and are very sick, many will not remain in the hospital but will go home in spite of the doctor's orders.

I told the Shullas that I wished to have the verse on his tombstone in Shulla and suggested one or two but told them they could choose another if they so desired. The elders in the Church and the central school teachers at Doleib Hill chose the following:

"The Teacher Who Taught the Shulla the Living Way through Jesus Christ."

(Mrs. J. Alfred) *Hannah A. Heasty*

SAYO, ETHIOPIA

The hospital always has need for sheets and plain, simple spreads. The Baby Clinic has a continuing need for baby gowns. But there has arisen a new need, as Miss Mary Nell Harper, R.N., trains the boys and girls as dressers and helpers in the hospital. A small Tukl near the hospital serves as the classroom and is much more convenient than fixing the clinic room every day for classes. When asked what she needed, she gave this answer: "If anyone has old textbooks on medical subjects, our older boys could use them. I have need of various teaching equipment, anything from a skeleton to models of the eye, etc. As my boys are hungry for just plain general knowledge you might know somebody who has an out-dated set of encyclopedia or Books of Knowledge. And good simple Christian books, about sixth grade level, some of them could read well."

Miss Harper has written: "I think that I would be able to teach almost any instrument if given a book of instructions. A trombone, flute, or almost any instrument we could use." (If anyone has an instrument he would like to give, please get in touch with the Foreign Secretary about sending it.)

ANGLO-EGYPTIAN SUDAN

On to Pokwo

Again I am in the midst of packing to move, and this time it looks like the real thing. Unless something unforeseen happens, I'll be leaving Akobo in five days with Kat (my cook and house boy) and Abula (my partner in village evangelistic work). The M. A. F. plane will make two trips from here to Gambeila and thus transport us and enough of our things to hold us for the five or six months before we can hope for a steamer to transport the rest of our things. The two boys will go right out to Pokwo to build their own houses, but I plan to deviate up into the cool hills of Ethiopia for a few weeks of vacation.

My new address wil be American Mission, Pokwo, Gambeila, Sudan. Pokwo is in Ethiopia, but our Post Office is in the Sudan.

Naturally my heart is thrilled with the thought of at last going to this new field where I have so longed to be. But always before me is the thought of having to leave Anuaks here, who have become so dear to me. Can you imagine the pull on my heart strings as I listen to the people in Dimo pray, "Oh, Lord—Now we will be like little sheep without a shepherd to guide us . . . Will you leave us like chickens scratching around in a deserted village with no one to give us grain?" The missionaries that remain here will try to

stretch themselves a little thinner and see that Dimo is visited at least once a week, but that is so little. What kind of Christian would you be if you were illiterate and heard the Scriptures taught so infrequently? But I am leaving my people in the hands of the Lord who loves them far more than I ever can. The Holy Spirit will continue to be their teacher, even without a human mouthpiece. But let no one whom the Lord is calling to this place hide behind that. Come and let Him use you.

Joan Yilek

SANGLA HILL, PAKISTAN

From Miss Margaret L. Murdoch's letter of February 27 we read: "Poor people are all hungry these days because wheat has reached an all-high price in this area, and no one wants to sell it. A carpenter (Muslim) came today to get work here if possible; he said they hadn't eaten yesterday. Fortunately I had some work to be done; we are always needing to be mended here and there.

"Next week is the baby show for Christians of the basti; all the babies of uneducated parents are to be entered. We do not let the babies of the educated mothers compete, as they have such an advantage."

SOME BITS OF NEWS

The fourth of the series of historical reviews of our Mission fields is ready. *A River of Life in Ethiopia* was prepared by co-authors, Mrs. Duncan C. Henry and Miss Isabel Blair. You will want to have this history and read how "a pure river of the water of life" flows on "a dry and thirsty ground." The Literature Department will be pleased to get your order.

* * *

From the Hamlin Memorial Sanatorium, Lebanon, comes the report concerning Miss Helana Mikhail of Cairo, Egypt. Miss Mikhail is in this hospital for care and complete rest for several months, because of a lung condition. Let us pray for her complete recovery and restoration to the important literature work she has been doing in the Near East.

* * *

Miss Elizabeth M. Wilson will shorten her furlough so that she may be able to take over the management of the Fowler Children's Home, Cairo, Egypt. Miss Jane C. Smith, R.N., leaves on furlough. Miss Wilson expects to sail on April 25.

* * *

"In spite of everything (including difficulties in the cotton market) work keeps up well" writes Mrs. H. S. Hutchison of Tanta Hospital. "I was interested yesterday as I visited in the Women's Ward to see three different beds with new patients perched patiently on the foot of each bed awaiting the moment when the present occupant would leave and the bed would be ready for the new admission."

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss Margaret Gettemy, 1949 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950 ..... Atbara
Mrs. Marian Davidson Deemer, 1950 ..... Khartoum North

UNDER APPOINTMENT

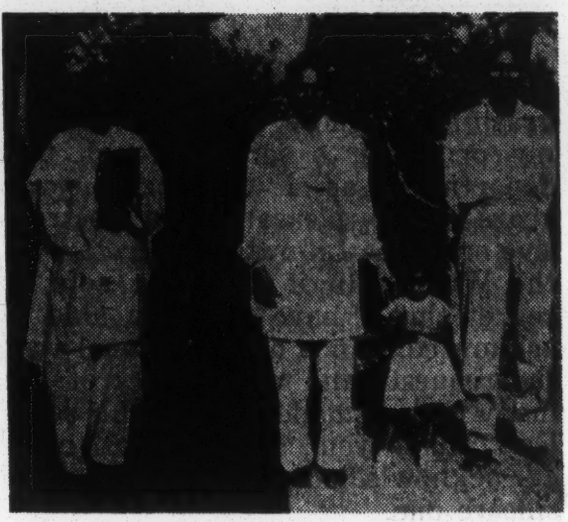
Miss Ruth L. Nolin, 1951 ..... 146 S. High St., Akron 8, Ohio
Miss Rosemarie Otte, 1952 .. Box 222, Lansing, Ohio

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

SIALKOT HOSPITAL

Sent by DR. REBA C. HUNSBERGER of Sialkot Hospital, Punjab, Pakistan

The Milk Bar is open daily in our dispensary—the old Elizabeth Gordon Home. About 200 flood refugees a day received milk here for six months. Mrs. Edwards, Health Visitor, is "presiding"; she is a nurse from our hospital. This milk has been wonderful. Send some more!



Memorial Hospital Evangelist, Miss Jaggu Mall, a qualified teacher, trained in the United Bible Training School. She needs pictures and books. Mr. Abdul Hagg is our Munshi and new superintendent of the Sabbath School, very evangelistic in spirit. Mrs. Hagg is our other Bible Woman in the hospital. Ruth is their little girl.

Look at the walls of our reading room in the corner of the Elizabeth Gordon Home Compound! Those are Bible pictures and verses on the walls. Padri Prebh Das is an inspired worker with very little to work with; our reading room has been blessed by God. One thing we would love to have — your used picture rolls for Sabbath School lessons. They have so little to inspire them.

The waiting room of the dispensary offers great opportunities for the telling of the Message. In that room last year the evangelist spoke to over 20,000 women — new patients — and with return patients they treated about 70,000 women and children and men, too. Dr. Hunsberger says the faithful Bible Women have done a noble service here preaching the Word to them. The doctors and nurses have their part, too, in the Evangelistic Program, but their time is limited and they wish they could give more time to this direct evangelistic approach. They long for another American doctor to shoulder some of this burden as Dr. Hunsberger and Dr. Massey are kept busier than ever with many operations.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Jesus said, "I am the life."
—John 14:6

A MESSAGE—of appreciation and gratitude to those whom it has been my privilege to serve through this department as I terminate seven years—most pleasant and instructive ones—as Literature Secretary of the WGMS. In it is also a note of regret that I have not been able to acknowledge in a more personal way the requests and well wishes of the many friends made through this service. "Thank you" seems a most meager acknowledgement but it is a most sincere one.

AN INTRODUCTION — to your new Literature Secretary, Mrs. James T. Vorhis whose keen interest in literature and in educational methods will enable her to bring you new ideas and a fresh outlook in this department.

A PLEA—that you continue to give her the same splendid cooperation you have given us here in this office as we have tried to serve you.

NEW LITERATURE

The River of Life in Ethiopia, by Mrs. Duncan C. Henry and Miss Isabel Blair. $.35. We are happy to be able to announce that the fourth and last of the short histories of our foreign mission fields is now ready. You may feel this one to have a different tone from the other three. Perhaps the institutions will seem not to "live" for you; to lack a "personality" of their own which those of the other fields seem to possess. If so it is because they have not been permitted to "grow up." This is our newest field and as you read of the mountainous terrain, of the great distances, the circumstances that are peculiarly Ethiopian, you will develop a sympathetic understanding of this difficult pioneer work and for those who have served and are now serving it so devotedly.

In preparing these histories, we had asked our authors to weave in and out through the framework of facts some warm personal and human interest stories and we feel that even in the small space permitted them, they have accomplished an excellent piece of work. Many, many thanks to them as they have taken time out of their busy lives to give us these little histories!

We have placed *our* final order for the 1952 *Prayer Cycle* with the printer. Have you placed *yours* with us? Don't delay.

Christian World Facts—1952 edition now available, $.25. A digest-type annual publication; valuable for information as well as for program building.

HELPS FOR JUNE PROGRAM:

So They Became Doctors. Medical references in the four short histories.

Dr. Henry of Assiut, by Anna M. Milligan, $.75.

LEAFLETS:

Hugh McLaughlin, M.D., (Sudan); free.

Growth of the Medical Work—Frenchburg, free.

The Claims of Suffering, (India) $.02.

ANSWERS TO PUZZLE (page 559)

1. SueDan (Sudan). 2. Paulluck (Pollock). 3. Brownlee, Assiut (Assiut). 4. Laor (Lahore), Sayoh (Sayo). 5. Taxilla. 6. SeeAlcut (Sialkot). 7. Youwing (Ewing), Christea (Christy). 8. Nasir.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Jesus said, "I am the true vine."—John 15:1

LIQUOR ADVERTISING

There is great concern over the problem of liquor advertising and the pending bill, Johnson-Case S-2444 and Bryson H.R. 2188. Therefore, I pass on to you a condensation of the fine, comprehensive report on liquor advertising which was made by Dr. R. H. Martin at the last meeting of the National Temperance and Prohibition Council:

Our opposition to the advertising of alcoholic liquors is based upon the inherently evil and dangerous character of the liquor business. That it is such a business is evidenced by our dealings with it throughout the entire history of our country, by the laws we have enacted with reference to it and by the declarations of our courts. On this ground, we lay down this basic proposition:

There is no inherent right in a citizen or anyone under the jurisdiction of the United States to manufacture or sell intoxicating liquors for beverage use.

The liquor business is different from practically every other line of business conducted in our country. For example, one who engages in the business of farming does not have to obtain from the government a permit or license to do so. He has a natural, inherent right to engage in this business which the government neither grants nor can take away. So with nearly every other line of business. Not so with the liquor business. No one can engage in the manufacture or sale of alcoholic liquors until he secures from the federal or the state government a permit to do so. The liquor business is a *special privilege*, not a natural, inherent-right business.

Furthermore, when this license is granted, many restrictions are placed upon the licensee with respect to the way in which the business must be conducted. He can not sell to minors. He cannot sell on Election Day, Fourth of July, Christmas, New Year's Day. He is restricted as to the hours of sale. On no other line of business has the government placed such a multitude of restrictions.

Furthermore, the government has taxed this business far beyond the extent to which it has levied taxes on any other line of business.

Still further, the people either by constitutional action or by vote of their legislators, and in many places by the vote of the citizens in states where this right has been conferred upon them, can vote every liquor establishment out of business altogether, and the owners of these establishments have no recourse under law to recover the financial loss thus incurred.

We repeat, the liquor business is different from ordinary businesses or callings. No one has an inherent, natural, or inalienable right to engage in it. It is a special privilege business in which no one can engage without special permission from the government.

The liquor business endangers the public morals, the public safety; it's a Pandora's Box, sending forth innumerable ills and woes, shame and disgrace. It's a prolific source of disease, pauperism, vice and crime. Said the Supreme Court of Iowa, "It is responsible for more want, pauperism, suffering, crime and public expense than any other cause." The Supreme Court of Kansas, "It weakens, corrupts, debauches, as well as slays human character and human life."

(*Continued next month*)

Tributes

Mrs. Clara Allison

The Women's Missionary Society of the Greensburg United Presbyterian Church pays loving tribute to the memory of Mrs. Clara Allison who departed this life to be with her Master on December 7, 1951. A faithful member of this church for over sixty years, she had taught in the primary department of the Sabbath School for almost thirty years. She was faithful to all of the church organizations and the members will miss her. However, their loss is her gain.

"There's an open gate
At the end of the road,
Through which each must go alone.
And there in a light, we cannot see,
Our Father claims His own.
Beyond the gate your loved one
Finds happiness and rest.
And there is comfort
In the thought
That a loving God knows best."

We commend her three daughters and her loved ones to His care and keeping.

Committee,
Mrs. Shaffer S. Gettemy
Mrs. George Campbell.

Mrs. E. W. Lawyer
Mrs. R. D. Hood
Mrs. W. C. Hammond
Mrs. Hugh Pattison
Mrs. E. E. Hamilton
Mrs. E. J. Stevenson
Mrs. C. W. Shepherd

We, the members of the Anna Y. Thompson Missionary Society of the Second United Presbyterian Church of Cambridge, Ohio, find it a sacred privilege to pay loving tribute to our members who have passed to their heavenly home during the year 1951.

We shall long cherish their faithfulness to the church and their devotion to Christian service.

We extend to their loved ones sincerest sympathy and commend them to the Master who said, "I will not leave you comfortless."

Committee

Mrs. D. A. McClester

The Women's Missionary Society of First U. P. Church of Ambridge, Pa., wishes to pay loving tribute to the memory of Mrs. D. A. (Ida) McClester who was called to her heavenly home, November 9, 1951.

She was faithful in her devotion to her home and to her church. She was a life member of the WGMS.

We extend our sincere sympathy to her family and loved ones.

Committee,
Mrs. R. E. Noland
Mrs. J. M. Myers.

Mrs. William McGaffin

The Women's Missionary Society of Cedar Creek United Presbyterian Church of Little York, Illinois wishes to pay loving tribute to the memory of Mrs. Vena McGaffin who passed to her eternal reward on March 3, 1952. Her husband preceded her in death by just a few months.

She was faithful to her church and missionary society and patient in her last suffering. Outstanding was her faith in her Savior and her deep interest in the work of the church even throughout her recent illnes.

We extend our sincere sympathy to her loved ones and commend them to God's constant and comforting care.

Mrs. Joe Garland
Mrs. Thomas Gregory

Mrs. J. C. Reynolds

The members of the Women's Missionary Society and Isabelle McGilvery Bible Class of the First U. P. Church, Donora, Pa., wish to pay tribute to the memory of Mrs. Nellie Reynolds who was called to her heavenly home on March 2, 1952.

She was a charter member of the church and a faithful, devoted and beloved coworker. As long as her health permitted she maintained an interest and helpfulness in all the activities and welfare of the church especially in the Sabbath School where she taught many years.

Her long life of eighty-one years will remain a challenge to others to diligent Christian service.

To her family we extend our sincere sympathy.

The Committee

Mrs. Paul E. Berresford

The Maxwell Missionary Society of the United Presbyterian Church of Beaver, Pa., wishes to pay loving tribute to the memory of Mrs. Paul E. Berresford who was very suddenly called to her heavenly home on Feb. 14, 1952.

She was a life member of the WGMS, as well as a charter member of this society, which she served in various capacities most loyally and faithfully. Dependability was one of her outstanding characteristics. A task once undertaken was always carried through to a successful conclusion.

We miss her in our missionary meetings, in our Bible school, and in the church, because she was always willing to do her full share of her Master's work.

We extend to the family our sincere sympathy, commending them to the comfort of the Master, who said, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Committee

Miss Emma Kilgus

On Monday, February 11, 1952, God called home Miss Emma Kilgus, one of the most faithful members of the W.M.S. of Boulevard U. P. Church, Philadelphia, Pa.

Even as she never missed a missionary or prayer meeting when physically able, just so, her place in church worship and Sabbath School services was never vacant. A humble and willing worker, her tireless efforts for the church and community were a daily example of Christian witness. She served for many years as a Sabbath School teacher, was a life member of the WGMS and an active member of the Olney WCTU.

Truly the Lord will say of her "I was sick and ye visited me, enter into the joy of the Lord, thou good and faithful servant." Our loss is Heaven's gain. To her family we express our deepest sympathy.

Boulevard Women's Missionary Society

Mrs. Helen Sutton

We, the members of the Women's Missionary Society of the United Presbyterian Church of Olathe, Colorado, wish to pay a tribute of love to one of our faithful members, Mrs. Helen Sutton, who departed from this life on February 4, 1952.

Her kindness, cheerful spirit, and high ideals on life made friends of all who knew her. Her patience and humble submission to the Lord endeared her to those who ministered to her during a lingering illness. She was faithful in her devotion to her home, loved ones and to her church.

Our deepest sympathy is extended to all her loved ones.

Committee

Mrs. Alma Latta Hough
Mrs. Margaret Fulton

The Women's Missionary Society of the Sewickley (Westmoreland) United Presbyterian Church wishes to pay tribute of love and respect to two members of its society who were called to their heavenly home, Mrs. Alma L. Hough, July 14, 1951, and Mrs. Margaret Fulton, September 1, 1951.

Mrs. Hough who had just reached her four score years and who had united with the church when very young had been a member of Old Sewickley over 70 years. She was a charter member of the missionary society. Inconvenience in traveling during the last several years prevented her regular attendance at the church and the missionary society, but to the end of her life she maintained an abiding interest in the welfare and the activities of both organizations. We shall ever cherish her memory for her kindly gracious manner, her cheerful spirit, her strong sense of humor, and her genial personality. Her three daughters, her invalid brother, her 11 grandchildren and 11 great grandchildren we commend to God's love and care.

Mrs. Margaret Fulton was also an outstanding Christian devoted to her home, her family and her church and deeply interested in missionary work both at home and abroad. She was a charter and faithful member of the missionary society but her failing health the last two years made it impossible for her to continue serving her Master with regular attendance at the church and missionary meetings. She was a good friend, a kind neighbor, and a faithful Christian. Her pleasing personality, her friendliness, and her hospitality have assured her a lasting place in the memory of those who knew her. We extend our sympathy to her three daughters and commend them to Him whom she faithfully served.

Committee

Mrs. J. Calvin Ewing

The members of the Women's Missionary Society of Tabernacle, Youngstown, Ohio, pay loving tribute to the memory of their dear friend and former president, Mrs. J. Calvin Ewing, who left for her heavenly home December 21, 1951.

Her bright, cheerful spirit was ever thoughtful in bestowing praise and encouragement to others in Christian service.

Mrs. Ewing gave unstintingly of her time and of her abundant talent to her friends, her community and her church. A perfectionist by nature, she labored with painstaking devotion in any Christian task, whether great or small. She lived life joyously in the service of her Master.

To her loved ones we express deepest sympathy.

The Committee

Miss Frances Hamilton

The Women's Missionary Society of West Union United Presbyterian Church wishes to pay tribute to the memory of Miss Frances Hamilton, a life member of our society. She was a quiet, devout worker in all activities of the church, where her alto voice was heard in the church choir for many years. Her interest in flowers was a pleasure she shared with her many friends who mourn her passing, February 14, 1952. To her family we extend our sincere sympathy.

Committee

Mrs. Alice M. Shrum

The Women's Missionary Society of the Noblestown U. P. Church wishes to pay a tribute of love to the memory of Mrs. Alice May Shrum, who was called to her heavenly home, December 27, 1951.

We are thankful for her faithfulness to the church and shall long cherish her memory.

We extend sincere and deep sympathy to her children and commend them to God's loving care.

Mrs. Margaret Gorman
Mrs. James Day
Mrs. Margaret Baumann
Committee

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon — R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer — Warm Springs, Oregon
Rev. Louis Mitchell — Tama, Iowa
Rev. F. C. Patterson — Kayenta, Arizona
Miss Carol Nelson — Millerton, Okla.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal — Frenchburg, Ky.
Miss Marie Allison — Frenchburg, Ky.
Miss Caroline Arndt — Frenchburg, Ky.
Miss Alice Childs — Frenchburg, Ky.
Miss Alice Hesselink — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
Miss Grace Huntley, Piano — Frenchburg, Ky.
Mr. S. O. Linderholm — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss Helen McCoy — Frenchburg, Ky.
Miss Dorothea McKissick — Frenchburg, Ky.
Miss Betty McMartin — Frenchburg, Ky.
Miss Reba Moody — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Miss Cornelia Morse — Frenchburg, Ky.
Mr. Odell Parrott, Music — Frenchburg, Ky.
Mr. Robert Randall — Frenchburg, Ky.
Miss Joyce Rode — Frenchburg, Ky.
Mrs. Leah Stephens — Frenchburg, Ky.
Miss Roberta Stewart — Frenchburg, Ky.
Mrs. Florence Eller, Matron — Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady — Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook — Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister — Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves — Frenchburg, Ky.
Miss Mary Alves, R.N. — Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor — Frenchburg, Ky.
Miss Effie Frazier, R.N. — Frenchburg, Ky.
Miss Emma Holke — Frenchburg, Ky.
Business Manager — Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech. — Frenchburg, Ky.
Miss Berna Phelps, Aide — Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen — Ezel, Ky.
Miss Larue Millen, Principal — Ezel, Ky.
Miss Lucille Artman — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Miss Ethel Mae Brown — Ezel, Ky.
Miss Doris Jean Gieser — Ezel, Ky.
Miss Zillah Hawthorne, Secretary — Ezel, Ky.
Miss Anna Louise Hochstettler — Ezel, Ky.
Miss Beulah Hogan — Ezel, Ky.
Miss Grace Huntley, Piano — Ezel, Ky.
Miss Jean Jardine — Ezel, Ky.
Mr. Philip N. Lockhart — Ezel, Ky.
Miss Gladys Millen — Ezel, Ky.
Mrs. Thomas Moore — Ezel, Ky.
Miss Gene Purdy — Ezel, Ky.
Mrs. Rebecca Rodkey — Ezel, Ky.
Miss Eleanor Timmerman — Ezel, Ky.
Miss Frances Widstrand — Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room — Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.) — Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook — Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey — 224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones — 923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington — Westland, Pa.
Mrs. R. G. Russell — 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter — 1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge — U. P. Home, Washington, Ia.
Miss Mae Beveridge — U. P. Home, Washington, Ia.
Miss Sallie E. Dickey — c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent — Annemanie, Ala.
Miss Georga Lee Jackson — Annemanie, Ala.
Mrs. Willie Knight — Annemanie, Ala.
Mrs. K. P. Thomas — Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples — Camden, Ala.
Mr. H. W. McKeldin, Assistant — Camden, Ala.
Mrs. Minnie B. Alford — Camden, Ala.
Miss Climmie B. Allen — Camden, Ala.
Mr. William B. Ballard — Camden, Ala.
Miss T. C. Cotten, Bible — Camden, Ala.
Mrs. Amanda E. Freeman — Camden, Ala.
Mrs. S. P. Marsh — Camden, Ala.
Mr. E. C. Moody — Camden, Ala.
Mr. Alexander Sanders — Camden, Ala.
Mrs. Margaret Sanders — Camden, Ala.
Mrs. Mamie L. Smith — Camden, Ala.
Miss Nora F. Smith — Camden, Ala.
Mrs. Mattie L. Street — Camden, Ala.
Miss Mabel L. Thomas — Camden, Ala.
Mr. James Tyree — Camden, Ala.
Miss Bertha L. Washington — Camden, Ala.
Miss Lizzie M. Washington — Camden, Ala.
Miss Alice B. Whitaker — Camden, Ala.
Mrs. B. D. Bridges, Cook — Camden, Ala.
Mrs. S. W. Rivers, Matron — Camden, Ala.
Mrs. Willie Simmons — Camden, Ala.
Mr. Martin Dees, Maintenance — Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Canton Bend, Camden and Miller's Ferry — Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible — Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. — Henderson, N. C.
Miss Gertrude Allen, R.N. — Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible — Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham — Knoxville, Tenn.
Miss Betty Montgomery, R.N. — Knoxville, Tenn.
Mrs. Mozelle Robinson — Knoxville, Tenn.
Miss Mabel Weir — Knoxville, Tenn.
Mr. George W. Williams — Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary — Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway — Miller's Ferry, Ala.
Mrs. Ona Crum — Miller's Ferry, Ala.
Mrs. Pearlye Ephraim — Miller's Ferry, Ala.
Mr. P. L. Lindsay — Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y — Miller's Ferry, Ala.
Miss Eleanor Miller — Miller's Ferry, Ala.
Mr. C. T. Patterson — Miller's Ferry, Ala.
Mrs. Roma Patterson — Miller's Ferry, Ala.
Mr. Frederick Reese — Miller's Ferry, Ala.
Mrs. Neola Reese — Miller's Ferry, Ala.
Miss Gladys Ross, Bible — Miller's Ferry, Ala.
Mrs. Trene Smith — Miller's Ferry, Ala.
Mrs. N. D. Williams — Miller's Ferry, Ala.
Miss Florine Wood, Music — Miller's Ferry, Ala.
Mr. C. J. Wright — Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron — Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron — Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker — Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt. — Prairie, Ala.
Mrs. Theola Gordon — Prairie, Ala.
Mrs. Leola Jackson — Prairie, Ala.
Miss Vashti Jones — Prairie, Ala.
Mrs. D. C. McCall — Prairie, Ala.
Mrs. William T. Peters — Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie — 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy — 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren — c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White — 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Martha C. Glass, 1921 ..... Assiut
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Millie I. Kelso, 1946 ..... Luxor
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Beni Suef
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Laura B. Wright, 1921 ..... Minia

ON FURLOUGH

Miss Elsie M. French, 1909 ..... Goldfield, Iowa
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Jeannette L. McCrory, 1916 ... Sterling, Kans.
Miss Helen J. Noordewier, 1921 .....
1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 .....
352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 ..... Lewis, Iowa
Miss Margaret A. Work, 1924 .....
E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Campbellpur
Miss R. Jean Black, 1921 ..... Pasrur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 .... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Betsy Fleming, 1913 ..... Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 .... Hajipur, Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 .. Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Glendine Lundquist, R.N., 1933 .. Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 . Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 .. Sialkot City
Miss Josephine L. White, 1951 ..... Rawalpindi

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 .....
145 Pennsylvania Ave., Wichita, Kansas
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Khartoum North
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Aleta J. Matthews, 1946 ..... Omdurman
Miss Marguerite M. McClellan, 1926 ..... Atbara
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss Helena G. Tetley, 1951 ..... Omdurman
Miss Frances Turk, R.N., 1921 ..... El Obeid
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Pokwo, Gambeila

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 .....
1160 Corporation St., Beaver, Pa.
Miss Jean Maxwell, M.N., 1946 .....
Box 89, Fairmont, W. Va.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gorei
Miss Isabel Blair, 1922 ..... Gorei
Miss Marjorie Faught, R.N., 1933 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 .. Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 .....
8510 Glenville Rd., Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 .... Conoquenessing, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Dail-ant-Sagairt, Blair Atholl, Perthshire, Scotland
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
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MISS CHRISTINE ARBUCKLE

(*Continued from Page* 553)

Miss Arbuckle was not a missionary, but she does deserve mention here for the wonderful work her love to the neighbor has accomplished. No greater tribute could be paid to her memory than the fact that children who joined the House made lifelong friends there, many of them met their wives and husbands there and now they are bringing their children there when they reach the required age. Adults, too, know through experience that the House represents a very important part of their lives—beloved friends, sharing mutual burdens, working together for others.

K. Henrietta S. Zehner

Mrs. Zehner is a volunteer worker at the Community House, and her husband, Mr. Thomas B. Zehner is the Secretary of Boys' Work there.

STILL SERVING IN ASSIUT HOSPITAL

(*Continued from Page* 534)

her father married again. The new wife cared more for her own children than for the six motherless ones. Rosa early learned to sew and one day went to the hospital seeking work. That was in 1911. She has been the only sewing woman ever since that time. As the hospital has grown so has Rosa in capability and efficiency. Deeply spiritual she witnesses to those around her at all times. Modern surgery had demanded greater supplies of linen, some of them complicated, but all to be found neatly folded on the shelves of Rosa's cupboards. With great pride she shows one her piles of bed linen, baby clothes, gowns for men and women, surgical linens, towels of every shape and size, all neatly marked for their respective departments. Out-patients' needs, operating room, wards, clinics, all the linen supplies flow from Rosa's sewing room, all made by the ever-busy hands. The patches she has applied would run into hundreds of thousands, for things in a mission hospital must be made to last the maximum time. Not until an article has almost lost its original form, because of its patches, does she consider it worn out. Always cheerful, always busy, always smiling, Rosa toils in humble service for her Master.

For these three who have never sought material things, but have been content to humbly serve, there will be that "Well done" when their daily toil is ended and they meet their Saviour face to face.

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